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Encyclopædia Mundarica .

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Remark I. When the stops & and c are checked in the characteristic mahner of the languages belonging to the Munda family, they lose every trace of the k and c sounds. and it is only in some particular positions or functions, that they reappear in the corresponding soft voiced sounds q and j. With the checked stops b and d the case is different. They always retain a distinct trace of a b and a d, and this is then further checked into b and d. The Mundas, especially their women, are unable or averse to pronounce a fully voiced final p or b. In adopted words, ending in such stops, they add a vowel in harmony with the one preceding the stops, v.g., top-o, pīti. All b's occurring at the end of a word, are checked, and so are those which occur before a consonant in the body of a word, except in such cases where a short vowel is often inscried or added.

II. When m and b occur together in the body of a word, then in a c rtain number of words the m may be dropped, v.g., rembed or rebed. rumbal or rabal. In others the b may be dropped, v.g., rumbăra or ramra, hemborom or hemrom. If the b is dropped then the short or neutral vowel standing between it and the next consonant disappears also, at least generally. In some words either the m or the b may be dropped, so that the same word has 3 variants, v g., hambi, hami or habi. In other words the two consonants are always heard together; v.g., tembe, ahamba, timba.

bi Ho (P. be, privative particle) var. of the negative particle kū, no.

bā Has. baha Nag. I. sbst., (I) blossom, flower: okooko darurea bāole jojoma. (2) the foetus in the womb: lāyrea bāe endauruala, she procured abortion. N. B. The idiom bā senoa bītdo kā handirioa, ltly., the flower will disappear but the wall will not collapse, is used as intepretation of certain partially unfavourable marriage omens, and means: the first child will die, but the mother will remain alive.

II. intrs., (1) to blossom, to flower, to get into bloom. In the a. v., only the df. prst. is used in this meaning; in the other tenses the p. v. forms mu-t be used: ne daru bātana; ne daru aŭri bāoa; ne daru bāakana. (2) to keep the flower feast: cia, hiju pīţibu bāča?

III. trs., to stick a flower or anything else behind the ear, as Mundari boys and youths are accustomed to, or, in the hair-knot or anywhere in the hair, as Mundari girls do. Though the primary meaning of this term denotes the purpose of ornamenting with flowers it is also used to denote the sticking of anything in the hair for any other purposes: nakil bāakada.

bā-n rflx. v., to adorn oneself with flowers, to put flowers into one's hair or behind one's ear: entedo pahâr mar nado bānpee metakoa.

ba-p-ā repr. v., to adjust flowers on each other's ears or hair knot, to adorn each other with flowers: entedokin bapājana.

 $ba-p-\bar{a}n$ ind. repr., to help each other in the sticking on of flowers. $b\bar{a}-p$ p. v., (1) to blossom, to flower. (2) of food-garins, syn. of colog. N. B. the idiom: $mcde\ b\bar{u}akana$, ltly., his eye has blossomed, i.e., become white, spoiled; syn. of $raja\ pundiakana$, the apple of his eye has become white, mede poroakana he is blind.

ba-n-ā vrb. n., (1) the manner of arranging flowers into one's hair. (2) the quantity of flowers put into one's hair: banāe bānjana, goṭa bặc perçkeda.

ba! apheresis of aba! father; kotemtana ba?

bā! bāö! (Sinh. pā, to show) interjection used by children playing at hide-and-seek, when one who is seeking, sees one of those who are hiding.

bā, ba Ho var. of bak?.

ba adverbial afx. to tre. and intrs. prds., denoting swiftness, celerity; hence yn. of tak or dhak: senba, to walk qu'ckly, to go fast; olba, to write fast.

ba used sbstly by little children instead of jilu, meat; hai, fish; karākom, crab, and trsly. instead of isin, to roast: bautum nomēaci?

instead of jiluutum jomeaci? titibu baia instead of simbu isinia.

ba-aiagu trs., syn. of bakçaragu, to take or pull down by means of a hook: en pabita baaraguaizme.
baaragu-u p. v., to be taken down by means of a hook; to be within the reach of a hook. The impression, baaraguua means it can be taken down by means of a hook.

baba sbst., (1) Oryza sativa, Linn.; Graminean, the rice-plant. paddy or rice in the husk, whether it be still in the cars and standing on stalks or already cut and threshed out. Since the sbst. cauli, when used of rice, is restricted to denote husked rice, the English word rice must be translated by baba in the expressions, to sow or cultivate rice, baba her; to reap or cut rice, baba ir; to thresh rice, baba en; to bale rice, baba potom; to store rice, baba ader; to husk rice, baba rurup. (3) the protuberances on some fruits as, v.g., jackfruits, called bab: on account of their resemblance to paddy-grains.

*There exist a great number of varieties of rice. The following are those which are most frequently cultivated by the Mundas.

(1) Late varieties, sown or planted, preferably in the low fields (ikirlovoq): (a) large-grained: kalamdani, jolpo, hakusažjaq, hadapaq (this last has glaucous leaves). (b) large and thick-grained: aginsal (tall plant). (c) thick-grained: barhasal (tall plant with long-bearded ears), dhirrakanail. (d) ordinary-grained;

enteuria, dhase's, bhondarās, sonbudu, rautguli, sonagusi, dudharās, carkirās, nedair, kerarās, samundarbuda (tali plant), rās. (e) small-grained: bhojaphul (vars long-bearded), parsādbhog, bisunbhog, thaburparsād, gibunanhia.

(2) Early varieties, sown or planted, preferably in the higher ridged fields (badi or caöraložoz): (a) large-grained: jizzīni or jezne (the earliest ric), ražsari. (b) thickgrained: karhaini (plant only 1½-2 ft. high), konde (tall plant), katīka. (c) ordinary-grained: ražeuni, neta (ears long-bearded). (d) smallgrained: kanaŭ.

(3) Varieties never planted; sown preferably in the high unridged fields (gora, piri); earliest, jeren; early, dāni, ruļu; rather late, alsanga, karanga.

N. B. Nearly all these names are of foreign origin.

The finer varieties, of which adoa is made: bhataphul, bisunbhog. pirsailbhog, thakurparsad, gitunanhia, and especially the finest of all, parsadbhog, are cultivated only for sale to the Hindus. The Mundas for their own use prefer the other varieties named above and especially the coarser ones, alsangs, karanga and those named under (1) (d)(b). Chemidal analysis has proved that in this they are instinctively right, for it is just these coarser varieties, which are most nutritious. Practically gorababa and badibaba, with the exception of karhaini, are rarely put on the market; not so the varieties named under (1)a/b, because these always find ready buyers among the Mundas. Nevertheless these are not purposely cultivated for sale; it is only the surplus which goes to the market.

Baba: sbst., name of one of the Munda septs. (See ki/i).

baba! syn.! of naö! I. a call to ploughing cattle, meaning: more to the left! or simply: to the left! II. trs., to direct a bullock to walk more to the left: bābaime.

baba-birhi sbst., collective name for all food-grains.

baba-burdulud shat., the middle-sized flying white-ant, in cutrd to cauliburdulud, the smaller kind, and heroburdulud, the larger kind. The bababurdulud is eaten by the Mundas.

baba-caŭli collectivo noun, wealth. in agricultural produce: babacaŭli menatenko, rich peasants.

baba-enga sbet., (1) the rice-plant in the field with root, stalk and car. (2) any other plant vielding eatable grains. When there is question of other grains the word baba may be replaced by the specific name. These cpds. occur always in the sacrificial formulas: babaera on. kodeenga heari bano poari bano! Let there be no damage and no blight on the rice plants and on themillet plants!

baba-gaugar sheet, a greeti grasshopper, 14" long of which the male is called herjete. It nover onters the house like the upi or diatapanj. *baba hertuka sbst., a marriage ceremony so called. When the bridal banquet is over, and the women too have had their meal either before the men, at the same time or after them, and the bidaili, farewell beer, (in such places where as in Hasada, it is the custom to give farewell beer), has been drunk by the guests, the bride enters the house to be again brought out for her leave-taking and departure.

First she sits down in the sare or outer room on the knees of a relative. same who aftergenerally the wards will carry her out, astride on the hip. If her father or mother be still alive it is generally on their lap she sits. Otherwise it is one of her uncles or aunts who performs this office, never her own brother or sister. There are places where the groom also enters the house and where both bride and groom have to sit down on the knees of the same relative. This one sits down on the floor with legs stretched out. The groom sits down on his lap. and the bride takes her place on the knees of the groom or, if the groom has remained outside, on the knees of the one who sits on the floor. All face the same way. house be a dandgorg with a twosloped roof (Pl. XXXIII), they sit in front of the outer door, facing the courtyard from where they are In a catomora, a house with four-sloped roof (PL XXXI and XXXII), they sit with their

back to the door of the adia, storeroom, facing the courtyard though
not visible from there. In some
villages no account is taken of the
door of the adia and the ceremony
is always visible from the courtyard.

As soon as they are thus seated. winnowing basket containing seed paddy of some pale variety is presented to the bride by a female From this, with joined relative. hands, she scoops thrice a quantity of paddy throwing it over her head, where her mother or an other woman of the house receives it in the free end of her own cloth held out for the purpose. Sometimes no one stands behind to receive the paddy and it is allowed to fall on the floor, from where it is then gathered afterwards.

"It is", explained one of my nformants, "as if the bride by this rite virtually said 'II, your daughter who am a seed of this house, am going away and before leaving I wish you figuratively other seed to replace me, many other children to take my place here'. This explanation seems quite natural and plausible.

According to another informant, however, the rite is merely superstitious and is performed with the intention to prevent the prosperity and wealth of the family from departing with the bride. The fact hat the paddy is often thrown towards the door of the store-room gives additional weight to this nterpretation.

After this ceremony the bride is carried out of the house on the hip of one of her old relations, who hands her over to the groom's party as described under jima. The bridegroom also, if he be inside the house, is likewise carried out by one of his new relations-in-law.

babai reduplication of bai, to make, to originate, to organize, I. It forms a kind of cpd. together with its d. o. which is best translated by, the art of, when it depends on words denoting to know: načal-babai kain ituana; ginti-babai kam lūrana.

II. trs., not used in the prst. and past ts. It occurs in infinitive clauses depending on words denoting necessity. It may then be rendered either by an infinitive clause or by such nouns as the fabrication, the erection, the making, etc.: iskulora babai hobaoa; Horojagarte kitab babai lagatina.

babai-o p. v., to be made, etc.: sida ora babaioa.

III. As afx. to other prds. (1) it denotes that the action is performed with great care, and is therefore eqvit. to, very carefully, as well as possible, with one's whole strength: olbabaikedako. (2) it occurs also as syn. of bagel.

babain; noun of agency, the one who is in the habit of making. Together with a d. o. it forms cpds. in which it is generally translated by the Engl. afx. maker: jutababaini, a shoemaker; gharibabaini, a watchmaker; katubabaini, a cutler.

babal! interjection used whilst showing a child smth. likely to frighten it.

baba-jane sbst., the cultivated form of Paspalum scrobiculatum, Linn.; Gramincae,—an annual grass, the seed of which is used as foodgrain, being prepared like rice, but it is more often added to the rice of which rice-beer is brewed.

baba-kukura sbst., a form of Setaria glauca, Beauv.; Gramineae—an erect annual grass with spiciform panicles, 2-3" long, and bristles strongly barbed. It is not cultivated but occurs spontaneously among other crops; its grain is gathered and eaten, the water in which it has been cooked is often added to fermenting rice-beer. Hurin kukura, or setakukura is a small, prostrate, spreading form of the same, with shortlpanicles.

Oryza sativa, var. fatua, Prain; Gramineae,—a wild, late, fast-growing variety of the rice-plant, which smothers the cultivated rice-plants in the low fields. Its grains are deciduous. The grains are eaten.

taba-potom sbet., a paddy bale. The specimen (Pl. XXII, fig. 2) being 4 ft. in diameter and 2 ft. high, contains 10 maunds of paddy. The bales vary considerably in size containing from 16 down to 2 or even 1 maund. These more or less melonshaped bales have an outer coat of firmly plaited straw rope arranged

so close and tightly that it is impossible to insert anything between the coils. On that account they can resist fire for a short time so that, if they be rolled quickly through the embers of a burning roof that has fallen in, the paldy itself is not damaged seriously.

The lower left-hand corner picture of Pl. XLHII shows two men busy tightening such a bale. The process of baling is as follows:

- (1) Four double ropes of a length varying with the intended size of the bale, are spread out crossways on the ground so as to form 4 right angles. At their crossing they are tied together by a knct. These ropes are generally made of bacom grass. Only when that is not available they are made of twisted paddy straw. The straw ropes are about 1" thick, the bacom ropes are somewhat thinner.
- (2) After being thus held together in the centre by the knot, 4 of the 8 strands are spread out and thus from a regular star.
- (3) One end of another long plaited straw rope intended to form the outer cover of the bale, is coiled into 3 coils around the centre where the lacom ropes are tied together so as to leave a free circular space of about 8" around this knot.
- (4) A layer of loose straw in the shape of sheaves and radiating from the centre to the extremity of the cross-ropes on the ground is placed over the free space and the 3 coils.

This layer of strew, when compressed, is about 4" thick.

- (5) Five winnowing shovelfuls, about 50 pails of paddy, are poured on that straw in the centre and well pressed down into the 8" diameter free space between the 8 coils.
- (6) An empty bamboo basket, having a capacity of about 1 maund and shaped like the one on Pl. XVI, fig. 4, is put upside down over this paddy. The layer of straw is carefully gathered round the basket, so as to make it come together on the top, where it is kept together by a stone placed on it.
- (7) The plaited straw rope is coiled up round the straw and basket till about 4" from the top.
- (8) The basket is now carefully removed leaving a cavity into which paddy is poured by instalments. After each instalment a man inserts and plies the pointed stick called gojŏrâ (Pl. XXII, 2, B) so as to make the paddy settle down as thoroughly as possible. This settling distends the inner straw wall and thus tightens the coils of outer straw rope to perfect tautness.
- (9) When the intended amount of paddy is poured in, the extremity of the loose straw is brought over it and pressed down on it tightly, and the remaining plaited straw rope is coiled up around so as to cover it entirely.
- (10) Then 4 of the 8 bacom ropes at right angles on the ground are tiud up on the top of the bale, two men tugging at them to make them as

taut as possible. After that the 4 other bacom ropes are treated similarly.

(11) Then one man, inserting both his hands between one pair of the tied ropes and the plaited straw coils, tugs at it to make it still more taut, whilst the other, inserting the gojorâ, under the bale at spot where the rope emerges from under it, lifts the bale repeatedly as with a lever. This produces groove on the side of bale below. Then he beats the bale as hard as he can, with the gojorá, upwards along the rope 80 extends the groove right to the top. Working up in the same way on the opposite side, he produces a groove right round the During this operation the man at the bacom ropes holds and presses these down on the top of the bale with all his might to prevent them from getting slack. man who plied the stick, comes to his assistance and both together tie the ropes firmly and finally. The same operation is then gone through for each of the remaining ropes, and the bale is ready.

Owing to the four grooves around the bale, this kind is called upun hora potom, a four grooved bale.

In entrd. to this there is the bar hora potom, the two grooved bale, which they resort to when bacom grass cannot be had. Instead of the thinner bacom ropes they then use one single long twisted straw rope fully one inch thick, for the final

tying of the bale. The process of baling is as follows:—

(1) Two such straw ropes are placed crossways on the ground and tied by a knot in the middle. Then the operations described above under (3), (4), (5), (6), (7), (8) are gone through. Before beginning the operation described under (9), a bundle of straw from 6 to 7 inches diameter is attached to one end of a very long straw rope (from 30 to 50 feet long, according to the intended size of the bale) and fully 1 inch thick. This bundle is placed on top of the paddy filling the bale, and then the inner laver of straw (forming the inner wall) is pressed over it. Then follows the coiling up of the plated outer straw rore as described under (10). After this the 4 straw ropes lying crossways on the ground are tied together on the top of the bile. Then the bale is turned on one side and the long straw rope fixed in it as just described, is pulled tight along one of the 4 cross ropes. If there be only one min making the bale, he keeps this long rope taut with his foot by tying the free end around it. Then he starts beating that side of the bale along the rope so as to make a groove from top to bottom. The bale is then turned over again, the long rope brought along the cross rope on the opposite side, and held taut by the foot, whilst that side is beaten till a groove is made which now runs right found the Then the loose end of the long rope is passed under this very rope there

where it comes out from the inside of the bale and is brought at right angles along the remaining two cross ropes and the bale is then beaten so as to produce two more greaves. Finally the long rope is made fast under the crossing which it forms on top where it comes out from the inside of the bale, and the four straw ropes, which had temporarily held the bale together, are removed.

One m n can thus prepare a bale holding 10 maunds of paddy. But if the bale is intended to hold more, 2 men are required to turn it round.

The upun hora potom has therefore 8 grooves and 8 ribs whereas the bar hora potom has only 4 grooves and 4 ribs. Two opposite grooves are counted by the Mundas as only one hora because one is the prolongation of the other.

babar abbreviation of babaria, distributive nl., every two, each pair This form is used (a) before words denoting measures of any kind such as teoa or paila, a grain measure. gaŭdi, a league, taka, a rupee: babar ganda paěsa omakom, give them two annas each. (b) before the higher numerals hisi, sae or sao, hajar or (c) before words usually hazar. occurring in enumerations of single men, cattle, families such as horo, person, bo, head (of cattle), arara, yoke, ora, family: babar horo momod teŏa caŭlia omadkoa, I gave one seer of rice to every two persons. (d) before the afxs. sa, duan, duâ, times.

babardua a, babardua var. of babarso.

babaria distributive nl., two each, every two, each pair: babaria meromkin menakinatako, they have each of them two goats.

babariate distributive adv., two by two, two abreast, two and two: babariateko senka. N.B. (1) When the words horo, bo, org, arârd, are used with the nls., then they take the affix te: babar horoteko senka. () When the prd. itself is denotative of a particular arrangement, then the affix te falls away altogether: babar horo pantikom, place or arrange them in ranks of two and two. But when panti is used as adv. modifying another prd., then it takes the affix te : babar horo pantite candanepe. Instead of the reduplicated form the cardinal nl. may be used twice, followed each time by the words horo, etc : aina loema simente ora ora bar arara bar ararako haridika, let every family take two yokes of oxen to my field to plough it,

babarci (H. bawarci) sbst., a cook.
babarsa, babarduan, babarduan
adv., twice each: rurasirma babarsa
kacāirite sen hobaoa banduklaesan
nanamte, one has to go twice a year
to the lawcourt to get one's gun
license renewed; babarsain kajiadkoa.

babăta, babta I. sbst., itch, itching, itchiness, prickly heat: babătaiz atkarjada: babăta kā harobotana.

II. adj., causing itch: babăta pusuri, syn. of kasva, the itch

disease; en bandara da babătagea; enado erage babăta.

III. intrs., (1) prsl., to itch, to be affected with itch: ming ti babăta-(2) imprsl., to experience tana. sensation: simorare an itching b lolente sobensa babătakina, I felt an itching all over after I had entered the fowl house; en iati tijum jutidlire apiupun mā habe bab.ita. if you touch caterpillars of that kind, the skin will itch for two or three In the following sentence note the peculiar belief of the Mundas: oko horoko sińagako jagartana, kata babătajaińa? (The soles of) my feet itch, someone must be speaking of me.

N B. the idiomatic use of babăta in connection (1) with dea, back: dea ci babătajadma? ama dea ci babăta tana? Doest thou want a thrashing? (2) with holo, neck: hoto ci babătajadma? ama hoto ci babătatana? Doest thou want to be killed by human sacrificers? lāi. stomach: inkus with babatatana, they are hungry: nimir agān namakadkoa, lāī babātalekoreko kamia, nowadays they have plenty of food, they will work when once they get hungry.

IV. trs. caus., to apply to someone a substance producing itch: itikajōteko babătakia, they made his, skin itch by means of cowhage pods.

babāta-n rflx. v., to apply to oneself an itching substance: siţia itikujō rekipee babătana.

babăta-q p. v., (1) to get itch, to be caused to:itch by the application of

some itch-producing substance: bandareko debelkena, sobenko babătajana. (2) of water, to be infected by smth. so as to cause itch: kongate dobara da babătajana, the water of the pool causes itch on account of the aloes leaves (that were soaked in it).

babă/age adv., with a!kar: babătage atkarjaĭńa, I feel an itching sensation.

babelon, belon I. shet., some fruits of the loadaru (Ficus glomerata) and sibil dri (Ficus Cunia) which are smaller, ripen earlier, have less seeds, and are more tasty than the other fruits on the same tree. In Nag. babelon is also used as syn. of koča, kuinn, the male flower of the jackfruit tree.

II. intrs., to bear the fruits just described.

babla, babur, fide Haines, (Sad. babu'), sbst., Acacia arabica, Willd.; Mimosaccae,—a tree with long and straight spines, bipinnate leaves and yellow flowers in globose heads.

babu (Sad., Mt., Or.) sbst., (1) it is used as voc. of address to male children and boys up to the age of about 13 or 14 years, and to any man who is the speaker's junior by at least 2 or 3 years. (2) it is used to indicate the sex of babies, meaning: male, in entrd. to mai, female: ne sitia babu ei mai?—babuge. (3) it is used to denote any native gentleman: miad babu hakimakana. (4) it is also used to designate the penis, just as mai may designate the vulva. Both words, when used

with this meaning, are construed as inan. es.

he-by jingle of by. I. sbst., holes here and there: babykote da parom-tana; kata bebyeg ranum ituana ci?

II. trs., syns. with bybars, to make holes here and there : dorabin losome bybykeda.

III. intra, of holes, to appear here and there: dorabin turnlere babūa menteko kajia, they say that when a dora snake stings a person (with its tail), little holes will appear all over that person's body.

N. B. the idiom : kuda baburee aranditana, hatuhagakoe giurikajadbua, dubtingun kā ituutana, he marries his son when the iamunfruit (falling on the wet fields in June-July) make little holes everywhere, he makes us, his fellow-villagers, feel ashamed since we cannot take part in the feast (because at that time we have no more rice enough to present our contributions to it). This a reproach to those who deviate from the general custom of marrying only after the harvest, when all are able to contribute some rice and thus have a claim to an invitation.

babu-go p. v., to be pierced with little holes all over: cikan rogte katam babujana?

babutan adv., so as to cause numerous holes all over: dorabia turulere babutan gagaŏa.

babu-bala (8ad.) collective name for all kinds of native gentlemen: kacālrire cairbaje babubatako cuţiqtans.

babur var. of babla.

babure-baca a cpd. meaning youth, occurring in songs as poetic var. to mairebiti, maiden: Baburebacam rotodentana, Mairebitim supidentana, Youth thou arrangest thy hair in a topknot, Maiden thou arrangest thy hair in a chignon.

Da-burn Itly., flower feast and fair, I. a collective name for all feasts of the year.

II. intrs., to observe the yearly feasts: Dikuko akolekako bāburua, the Hindus observe feasts of their own. bāburu-n ifix. v., to submit oneself to the observance of the annual feasts: sausarkoleka kale bāburuntana, we do not observe the same feasts as the pagans.

bāburudipli adv., on the occasion of the yearly feasts, at the various times on which the yearly feasts are kept.

babu-teka trs. Teka is a var. of the permissive afx. rika; babu is here used in its trs. function, to call smb. sir; hence the cpd. means ltly. to allow smb. to be addressed as sir, i.e., to live with smb. on terms of mutual respect. In current language it has come to mean: to forgive an offender: enkan kamiredo kain brbulekama, I will not let thee off without punishment.

babute-p-eka repr. v., to pardon each other, not to exact a punishment for an offence: enkan kamiredo ne haturenko kako babutepeka.

baca Nag. (Sad.; Or.; Sinh. wassā, a young bull, wessā, a heifer) syn. of baturi Has. I. ebst. (1) a young bull. (2) in songs it

occurs in the expression baburebaca and alone as var. to babu, boy, youth.

II. because participle of the p. v. bacaq is the only form used, either as adj. or as adv. of time with the afx. re or te: bacaakangeae ne uri, enamente aŭrile kuţaia; bacaakanre (or bacaakante) kuṭalekore serom nanaoa dan, this bull is still young, that is why we have not castrated him as yet; when they are castrated whilst they are (too) young, they become narrow-necked.

bacabandu barabandu, barbanju, darăbandu, darbandu, syn. of darcora (Sad darbhandia or darcora). It is used as afx. to prds. to denote in a general way a falling short of completion, or alone instead of those same epds. (1) Affixed to prds. meaning to hit, hurt, wound in any way, it denotes that the action has fallen short of the fullest effect of such acts, i.e., killing; hence it means to nearly kill, to all but kill, to hit, strike, cut, wound, so as to nearly kill : enan maenoin terbacabanduakaia, a while ago I hit a myna with a stone so as to nearly kill it. The Mundari eqvlt. to this Sad. expression is: hurin leka kain tergoekia. (2) With other prds. it means to fall short of completion. not to finish or attain all that is or was intended; hence it means the greater part, most of, nearly all : kacaĭrire hakim ijārjadkore, okilko olbarbanduia, when the magistrate examines people in court, the pleaders write down nearly everything. (3) In some cases it denotes that the duration of the action falls short of the stipulated or expected time or period: dasii barābandukeda, he did not complete his term of service.

(1) When it stands as independent prd. then the prds. to which it is otherwise affixed, may stand first with the afx. mente: on kahani uduhmente p bacabandugea, I am not quite sure that I can relate that story correctly, i.e., that I remember all the details well enough.

bacabandu-n, barăbandu-n, etc., rflx. v., may be used in the function, given under (3): dasidoe dasikena, bacabandunjanae; the rflx. v., here implies that the reason for the non-completion of the stipulated time lies in the free determination of the subject; hence the form means: he refused to complete his full term of service, for some reason of his own. It may also be used alone instead of the epds of which there is question in the following note.

N. B. When bacabandu, etc., are affixed to some prd., which is always in the rflx v., v.g., itun, to learn, the n is detached and affixed to bacabandu, etc.: itubacabandunjanako, they have learnt nearly the whole of it.

bacabands-u barabands-u, etc., p.v., occurs in the three functions: ter-bacabandsakanae, he is all but killed by the stone that hit him; stubacabandsakanaedo itutaboa, if the greater part is already known, the teaching will soon be complete.

bacabandutan, barabandutan, etc., adv., in the function given under (1) means so as to be nearly killed: kula bacabandutane makia, he dealt such a cut to the tiger as to nearly kill it.

bacandat, bacandata (Sad. from the H. bacandatta, betrothed) I. sbst., betrothel, i.e., the declaration before the priest that a couple promise marriage of their own free will. This term is used only by Christians: bacandāt hobajana, the betrothal has taken place.

II. trs., of the priest, to ask the couple whether they promise to marry each other of their own free will: bacandātkeḍkinae. Kuli is used in the same meaning.

bacandāt-2 p.v., to be betrothed in the way described: bacandātakanakiz.

ba-candu sbst., the month or rather season, in which the sal tree blossoms and the flower feast is kept, i.e., the latter part of February and the first part of March. In this cpd. candu rather means a season than a month as it is independent from the phases of the moon.

bacara (Sad. bacra) sbst., the Ascaride, Oxyurus vermicularis, a white, intestinal worm, about 3 inches long, found in man, fowl and cattle, especially in buffaloes, in entrd. to lendad, the maw-worm, Ascaris lumbricoides, a long flesh-coloured intestinal worm, for which the Mundas use the same word as for the ordinary earth-worm. Since the ascarides, when present, occur always in large numbers, bacira

stands nearly always in the plural. The symptoms indicating their presence are fetid breath and diarrhoea. The remedies used by the Mundas are: about 2 ounces of mustard-oil, or an extract of karonio bark or of murud seeds, or the seeds of the kadru creeper, crushed and mixed with water. Buffalo calves generally die of it if no remedy is given to them: abua hende haraa layre bacarako menakoa.

M. trs., to infect with worm: kiriko baciraakai: enate läii dultana, ltly., they (the worm:) have wormed the buffalo calf that is why it has diarrhoea.

bacao var. of bancao.

baci Nag. syn. of osarhon Has. sbst., a heifer.

bacom, badcom (Sad.) sbst., Ischaemum angustifolium, Hack.; Gramineae,— a tufted, perennial grass of the jungles, 2-3 ft. high, extensively used to make twine. N. B. the following riddle of which the answer is bacom: atamata birko talare bongahonko ubko raraakada, in the midlle of the dense jungles the sons of the spirits have untied their hair.

bacom-bacar, baccom-bacar sbst., twine made with the culms and leaves of baccom.

bacundan bacundul, bucundan Has. bucundul, bucundul Nag. I.sbst., things which are tied together with too short a rope or other ligature: en bacundanko tolruraepe. II. adj., tied with too short a rope; the word is often repeated: bacundarbeaundarb biarako maran gucite tolruraeme.

III. intrs., to get untied, to get loose because tied with oo short a ligature: miad birain tinks bucundurians.

bacunda yan, bacunda ye, bacunda yange, bacunda yabacunda y, etc., alv., used with tot, to tie, with too short a rope or other ligature.

bacundul variant of bacundan.

not acceptable) I. sbst., a certain quantity of merchandise which, in certain cases, is given to the buyer, over and above the quantity bought, to make up for what may prove spoilt in the merchandise: takapōntelia pataŏleda, pōnre bar ganda bādez o.naia, enamente lumanko kako salajana, we agreed on the price of one rupee per eighty silk-cocoons, as I gave eight cocoons into the bargain, he did not pick and choose the cocoons.

II. trs., v., of the seller, to give a certain quantity into the bargain, in order to make up for the possible bad condition of part of the merchandise, in which case no picking out is resorted to: ponre bar gandain bādadkoa for each eighty (silk-cocoons) I gave them eight into the bargain. (2) of the buyer who picks out the good specimens from the stock: to discard in the picking out: midhisi kitabete apiako

bādla out of a stock of twenty books there are three which people refused to buy.

bād-o p.v., (1) to be given into the bargain. (2) to be discarded, refused by the buyers: bar gandadoko bādjana; apia kitab bādjana, or bādsarzjana.

bad, badte (A. al-batta, certainly) adv., doubtlessly: netare cimini alom doea, bad keredogea, don't put that chimney there, it will doubtlessly be touched by someone (and fall off); miadleka cipibu kirinpaltuta, badte kupulko hijubaragea, let us buy one or two extra briss plates, we are sure to get visitors now and then.

bi-di I. sbst., a honey-comb of which the cells are still empty.

II. intrs., to make empty cells: nesareko bādāakada.

bādā-q p.v., of the cells in a honeycomb, to be yet empty: nesare bādāakana.

bada-bada, bada-bidi, bidi-bidi (Sad. bid-bidana; H. badābadī, with emulation, with rivalship) I. sbst., a jingle destined to imitate the deadened sound of smth. falling on more or less soft earth or ground, somewhat like the English: thud, but with the additional connotation of a rapid repetition of that dull sound.

II. trs. caus., to cause things to fall on the ground in a series of soft, dull thuds: misa eneklate kudara soben jöko hoeo badabada-keda.

badabada-n, badabidi-n, bidibidi-n rffx. v., to run with a soft patter of the bare feet.

III. adv., with or without the affin tan : mar kāb rukuime bodabadatan niugoka, all right. now shake (the fruit-tree) violently so that the fruit may fall down in shower: honko badabadatanko niruruntana, the children come running out, their bare feet falling with a blunt dull softness on the ground.

bada-badi (H bada-badi, with emulation, quarrelsomely) a jingle of badi.

I. sbst., importuning, obstinate asking for smth.: ne horo nekan badabadi ciulao kas bageša.

II. adj., importuning, obstinate in asking for smth.: badabadi horokolo jānage kā bapaitaba, nothing can be quickly settled with importuning, obstinate people. III. trs. and intrs., to importune: badabadikedleae; ne hon badabaditanae.

bada-bidi var. of badabada.

Bada-disum, Bagăda-disum, Bagdadisum sbst., Bengal.

badākað, badkað, bidikað, bidkað, birikað, birikað. (Sad. badkaek, to stampede, trs.) I. sbst., a stampede: urikoa badākað leikedate gūpihonko boroteko nirjana.

1f. trs., to scare a crowd or a flock and make it fly in all directions: kula rumbulkedte urikoe badăkaokedkoa, a tiger by its growling stampeded the bullocks.

badăkıŏ-n, bidikaŏ-n, etc., rffx. v., used only in the plural: to stampede, (infrs.): pīţpirire hulsalere horoko badăkaŏna, if one excites one's horse on the marketplace, people will disperse in panic.

badākaŏ-o, bidīkaŏ-o, etc., p. v., same meaning as the rfix. v.

badăla, badăli, badăla-badăli, badălare, badălire, s ee badla, badli, etc.

badanam var. of bad nam.

badărao, bodorao, basărao, bosorao (Sad. badraek, to loosen and let fall; Sinh. bandi and ari, ltly., to turn away a knot) trs., to loosen or tear asunder the knot or string that binds things together: kitabe badăraokeda, he has loosened the binding of the book.

badăraŏ-o, bodŏruŏ-o, etc., p v, to be loosened by the breaking or loosening of the knot which factors things together: sahanko, birako, kitabko, busuko badăruŏoa, books and bundles of firewood, of seedlings or of straw, are things that can be loosened by undoing the knot.

bad-bad, bad-dukua, bad-sande with or without the affix te, and also badte,, which is not used in this meaning without the affix te, adv., with great difficulty: badbad miad takes omla, he gave one rupee with great difficulty, i.e., on account of his poverty it was very difficult for him to give that rupee, or it was with great difficulty that he was induced to give a rupee; badbele razulia, we called and brought him

with great difficulty; tisia aim badsande netain tebnakada, to-day I had much difficulty in reaching here.

bad-bod, bad-bud (Mt. talking nonsense or without purpose) I. sbst., a stammer, a stuttering, a a defective articulation, a difficulty in speaking: inia badbud cilckate hokaoa? enara cikan ranuko lagatina?

II. adj., speaking with difficulty, speaking haltingly, stammering, stuttering: bad-bud horo; bad-bud kaji. Also used as adj. noun, a stammerer, one who habitually speaks with difficulty: miad bad-budle goataia, hakim kaji kae bujaŏdarijana, we brought a stammerer as witness, the judge was unable to understand him.

III. trs., to speak haltingly, falteringly or with difficulty, to stammer, to statter: jagare bad-budjada; bad-budjadae: mid ganta-lekae badbudkińa, he stammered at me for about one hour.

bad-bud-en, 1flx. v., to feign a difficulty in speech.

bad-budtan, adv., (speaking) with difficulty, haltingly; stammeringly, falteringly: êkesêkeakanre bad-budtanko kajiĭa; pāpjanain mente badbudtane udubadba.

badcom, and badcom badan var. of bacom, bacombadar.

bad-dukua, bad-dukuate, var. of badbad.

badda-beddetau, adv., used with mg, to cut with an axe, imitative of

the sound of a number of heads of goats or sheep falling down and their corpses plumping down, while they are cut down each with a single, noiseless stroke of the axe.

badda badda, (Sad. bāl-būl; bal-bulaek) syn. of bakaddukud, trs., to pierce repeatedly a soft substance which can in no way be considered as a kind of bundle. If it could in some way be considered as a kind of bundle, potomakanlekan ciz, v. g, a jackfruit, the belly, a bag full of grain, the contents would coze out through the hole with an appreciable sound, and then the jingle budsabudsu, imitative of this sound, would be used: saram sarteko baddabud lukia, they pierced the sambar with numerous arrows.

baddabudau-n rflx. v., (1) to plod in mud in which one sinks down at least up to the ankles: loeonree baddabudduntana. (2) It may be used also of jugglers who pierce (or make believe that they pierce) their own flesh, v. g., with needles or the like.

baddabaddu-u p. v., takes as sbj. either the substance which is pierced repeatedly, or the object which pierces: nagapinijanumteko badda-buddujana; netara losod sotate baddabaddujana.

baddabuddutan adv, sinking or piercing repeatedly into a soft substance; ločon baddabuddutane paromle; saram baddabuddutanka tuinkia.

baddan buddun, buddun buddun, frequentative of buddun, trs., to

have again and again snot hanging from the nose, sniffing it up continually: suluii baddazbudduzakadlea. baddazbudduz-en rflx. v., is used idmly. of worms which again and again peep out or push out part of their body from, v. g., cowdung.

baddazbudduz-o p. v., (1) of snot: to be alternately hanging from the nose and sniffed up again. (2) idmly used in the same meaning as the rflx. v.

*badha Nag. (Sad. badhi; Cfr. H. bādhit, obstructed, impeded) I. adj., of bad omen, unlucky, in the sense of causing or bringing bad luck to others.

II. sbst., the exterior sign by which it appears that one will bring bad luck to others. The word itself as well as the superstitions designated by it, have been borrowed from the Sadans. It is used for men, horses, buffaloes and goats. The signs by which it is seen that a man will bring ill-luck, are revealed by chiromancy. Those which reveal that a buffalo, bullock or a goat will bring bad luck to the buyer (not to the man in whose house the animal is born) affect the colour, the turning of the hair or the form of the horns. For instance, a horse or pony with three legs only of the same colour, a bullock with a turning of the hair on the spot where it will be touched by the goad, she-buffaloes and shegoats with horns pointing forwards, are unlucky: the latter in the sense that their young will not live. A

bullock with a turning of the hair on the neck will be eaten by a tiger. A pony with a white star on its forehead that can be covered by the thumb, will cause the male children of its owner to die in infancy, if he has any male child; if he has none, that pony will on the contrary procure him one, but in that case the owner will have to make a gift of that pony to any one as soon as the child is born. White buffaloes and those with a white throat, are badha even to the owner in whose house they were born: if they are yoked with one of another colour, they will die themselves or cause the death of those with which they are yoked: jurii jomia karedo aegee jomoa. Other signs of ill-luck are called dokha.

badha-q p. v., used only in the pf. tense, to have become, to be of bad omen: ne sadom budhaakana, this pony will bring bad luck to whomsoever buys it.

*badi sbst., a rice field of the four'h or fifth class, the highest kind of the fields terraced'one above the other on the slopes of valleys. The five classes of rice fields are: (1) tévalovou, or jirkilovou; (2) ikirlovou, ikirote or jid ote; (3) caora; (1) badi, badilovou or badiote; (5) cutibadi. On account of their situation, the rainwater collected in the two classes of badi, disappears soon by filtration, so that they dry up and produce ittle or nothing if they are not refilled by regular showers of rain,

or kept under water by having running water drained into them, a process which can but rarely be used. These fields depend therefore so to say exclusively on a regular supply of rain for their productivity. A drought of a few weeks occurring at certain periods of the growth, v. g., when the grains should form after the flowering, suffices to destroy the whole harvest. Hence they are the less valuable among the rice fields and pay a lower rent than the first and second class fields which are more properly called lovo p.

II. trs., to call a field badi; to make or prepare a badi field.

badi-o p. v., to be convertible into a badi field: netare mid kutuïul badioa, here is possible to make a badi field as broad as one turn in the ploughing, i.e., maybe some 20 yards broad.

badi (Or. badi, obstinate; Sad. hathek, to sulk, and baid, obstinate) intrs., sometimes used instead of hali, or hatibadi, to sulk in order to obtain suth. In the same meaning it is used as variant of hati in sacrificial formulas: Alope hatia! alope badia! an adjuration to spirits, not to cause sickness or other misfortune in order to obtain a sacrifice.

badi sbst., the heddles of a weaver's loom which alternately raise or depress the thread of the warp.

badi (H. bandh; Mt. badi, leather string; Sad. badhi) I. sbst., a string or twine tied around smth. so that the rings fit closely one

against the other. This shet, is used especially in conjunction with dulki, nogra, duman, and with lumam: (1) dulkibadi is sometimes used instead of doal, the strips of leather used to span the dulki-drum. (2) dumanbadi, the strips of leather used to span the dumang-drum; the strips which run in the length are properly called doal_but also sometimes badi; the transversal strips which turn around the drum ara called cirubidi. See Pl. XXVII. (3) nagrabadi is the term always used to designate the leather strips spanning the nagra-drum, though one would rather expect them to be called doul. (1) lumambadi is a strip of silk-co.con that has been cut at the thickness one wants, and is used to tie arrow-heads to the arrow. battle-axe heads to the handle, etc.: lumam borire sutum namoa, hadire badi namoa, by unwinding a silkcocoon one gets cocoon thread, by cutting it one gets cocoon strips.

II. trs., to tie a string or twine around suth. so that the rings formed by the string or twine are fitting closely one against the other: jap pajapapa bağarem toleredo enage badi. badi-n rfls. v., to tie a string in juxtaposed rings around a limb of one's own bady: en sutam the alom badini, do not turn that string in juxtaposed rings around thy finger. badi-q p. v., to be tied in juxtaposed rings, to be tied with a string put in juxtaposed rings: sutam badiakana; ağa ti sutamte badiakana.

ba: p-adi repr. v., is used of two persons who at the same time tie in juxtaposed rings, v. g., each other's finger or leg, or, who do that successively: tikin bapadijana.

ba-n-adi vrb. n., a ligature tied in juxtaposed rings, the tying, the way of tying in juxtaposed rings: aina banadi kā rarataboa; ama banadi isu niralgea.

baditea shst., smth. to tie with in juxtaposed rings.

badi-baĕar sbst., a string wound in rings around juxtaposed cylindrical. This epd. occurs sacrificial formulas as reverential address to Singbonga: turisutamte, badibačarte borrakah borarguntansm. (in tead of turisutante, badibaĕarte, the variant nilina sutamte, badima bağarte is used in Hasada), Thou risest and descendest on a blue rope (blue, consequently invisible in the blue skies), a rope that becomes shorter or longer according to thy rising or descending (bor) because it winds or unwinds (badibagar).

badican daru sbst., a jungle bush so called. A mixture of ground ranuruda and the ground bark of roots of badican and atilsia, is rubbed on in body-ache, and is also applied to dog bites.

badigi. (Or. baggē, baggē, plentiful) intrs., (1) to have at hand more fruits or potherbs, mushrooms, puffballs, etc., than one can consume. (2) of the same, to be available in greater quantity than can be consumed: uli tisingapa badigitana; ulitele badigitana.

badili var. of badli.

badi-locon, badi-ote sbst., a rice field of the fourth class. See badi.

badkað variant of badakað.

badla, badli, badšla, badšli (H. Sad.) I. sbst., (1) exchange. (2) a substitute, a focum-tenens: nido, Gomke, Samua badli, this one, Sir, is the substitute of Samu.

II. trs., to replace smb. or smth. by smb. or smth. else, to substitute: catura da badlaeme, change, renew the water in the waterpot.

badla-n, badli-n, badala-n, badili-n rflx., (1) to take the place of another, to do the work of another, to do the work that is proper to another: Samua badlire Boan badlantana, Boang takes the place of Samu, or works instead of Samu; mistriree badlantana. barhī changes himself into a carpenter; Ikirbonga eta bongakoree badlana. the Ikirbonga acts as if he were another spirit, harms people in a way proper to other spirits. (2) to put on other clothes: tupii badlanjana, he has put on another topee.

badla-2, badli-2 p. v., to be changed, to be put elsewhere, to be replaced by a successor: Khunţiren hakim badlajana.

ba-p-adla, ba-p-adli repr. v., to interchange men or things: mandikinkin bapadlajana, those two interchanged their cooks; lijakin bapadlajana.

ba-n-adla, ba-n-adli vrb. n., the transfer, the changing or interchanging, the giving one thing for

another: da banadlare catu rapudjana, while the water was being renewed the pot broke; honder kera banadlare haram aulia ci gundi? III. badla as afx. to other prds.

III. badla as afx. to other prds. means instead of : aputee erankińa, hontekorain eranbadlakia, his father scolded me, and I scolded him instead (of scolding his father).

IV. badla occurs also in the jingle udalahadala.

badlare, badlire, badllare, badllire adv., in place of, instead of, in exchange for, as substitute of: Samua badlare Boan kamitana.

badla-badli, badăla-badlli a jingle of badla which connotes repetition. It is used in the active, passive and rflx. voices. Used sbstly, it corresponds to banadla, but connotes repetition: kerako ararâ badlabadlite taranko bagraŏoa, the necks of buffaloes get spoiled by the use of variously shaped yokes; gomkekoa badlabadlite en kami kā calaŏjana, a new man having repeatedly been put in charge, that work did not come to a successful issue.

badnām (P. H.) badānām, bodōnām I. sbst., a bad name or character, disrepute: ama badānām sengjana, the knowledge of thy fault has spread.

II. adj., with kaji, defamatory talk: nekan badnām kaji alopa kajija.

III. trs., to give one a bad name, to speak ill of some one: alope bad nāmińa.

budnām-en rflx. v., to act so as to lose one's reputation: alom bodonāmena. p. v., to get a bad name; to be defamed: cilekatee bodonāmejana?

badsa-budsu var. of bhadsabhudsubad-sande adv., with great difficulty. See badbad.

badte adv., (1) syn. of bad, doubtlessly. (2) syn. of badbad, with great difficulty.

badtun-badtun, badtun-badtunaderen, and badtun-badtun-urunen variants of batubatu, batubatuaderen, batubatuurunen, which see.

badium-urumen rfix. v., syn. of tudurumen, used. of fish: to creep out straight and without wriggling from the mud: anjedakan dobaren sûrihaiko oro balehaiko jetetanre losodateko badiumurumena.

bada sbst., the Sasin or Indian Antelope, Antilope cervicapratibadu pirikoree taina, daru subare ciulao kao taina, soben jontukoate sekeragee nirdaria; inia dirita sõjege rakabakana mendo deraakana, the sasin lives on open, high ground, is never found under cover, and can run faster than any other animal; its (divergent) horns point upwards but are spirally twisted along a straight axis.

badüran, badüru, bidüran, bidüru, (H. bi and duhrānā, to unfold; Sadduhrek, duhraek) I. sbst., (1) the slipping off of coils of twine, rope on bamboo slice. It seems not to be used but with the affix rate, on account of: badüranrate tunki jetan kamire kā jogaogtana. (2) metaphorically, the breaking of a contract or agreement: dasia badüranrate kami kā

calaootana nādo, the work suffers (than badi: baĕar kucakeatee badurifrom the breaking of his contract by the servant; dasi kamira baduran rate kamii paojana, on account of his having broken his contract of service, he is without work.

II. trs., (1) to slip off coils of twine, rope or bamboo slice: tondom kā raragredo baduranepe; if you cannot loosen the knot, simply slip off the coils of rope. (2) metaphorically, to break an agreement or contract: dasii dasikena mendoe badurazkeda (or, baduramenjana), he served for a few days but broke off the engagement; kurii badurankia he has sent away, or has abandoned his wife.

baduran-en, baduru-n ifix. v., to free - oneself from a contract or agreement: kuri baduranenjana baginjana).

badiran-o, badiru-u p.v., (1) to be slipped off: aina catar baduranakana, the cloth of my umbrella is loose at the borders; perēakan tunki kandomre sabkeate tindimlere baduranoa, if holding it by the rim one lifts up a full basket, the rim (the upper coils of bamboo slice) will come off. (2) of an agreement to be broken off: ne dangramente Nagari disumre kupulakan taikena, mendo baduranjana, the preliminary visits for the marriage of this boy had taken place somewhere in the Nagari country, but the intended marriage has been given up.

baduri trs., to roll a string, rope or cloth round smth. in more or less juxtaposed or partly superposed coils. This is a more general term

keda having flattened lengthwise a few coils of the rope he wound up the rest over these; borteko badurira (or badira), they surround the rice-bale with juxtaposed coils of straw rope.

baduri-n rslx. v., to wind coils of rope or cloth around one's own body or some member of it: bed boreko badurina.

ba-p-aduri repr. v., to wind coils of rope or cloth round some part of each other's body : bedkin bapadurijana.

baduri-o p. v., to be wound round smth : bed bore badurioa.

ba-n-aduri vrb. n., the act or manner of winding coils of rope or cloth round smth. : banadurii badurii eda boe patukadgirikeda, he wound the cloth round the head in such a manner that the turban is extraordinarily thick.

baduru var. of baduran.

bada var. of bara (syn. of gungu), which see. Also of bara, to pick up and gather stray grains; also in the cpds. of this prd.

bada-budu var. of baraburu. bada-budu var. of barabury. badae and badae-ud vars. of barae and baroeud.

bada-kuda, barakura syn. barabuti.

badegož Nag. syn. of bodhelekan, adj., very large, huge : miad badegož birale namtaia, we found or met a huge snake.

badi var. of bari (syn. of guzgu), which see.

bae (Sad. $b\bar{a}e$, frenzy, madness; Or. $bal-b\bar{a}y$) syn. of bambar, I. sbst., ravings, delirium caused by fever.

bae

II. intrs. imprsl., to rave, to be delirious: baejaia.

bae-q p.v., to rave, to be delirious: bokom bugiqtana ei?—kā, gomke, ruado banqjana, mendo barsinete bae sabkja.—nāoe baeqtana ci?—nādoe hapeakana, enangree baelena, is thy younger brother getting well?—No, Sir, as for the fever, that has disal peared, but delirium has set in since two days.—Is he delirious also at this moment?—Just now he is quiet, a short while ago he was still raving.

N.B. the idiomatic constructions with sak or nam, to catch, often used instead of the p. forms: (1) the a.v. form in which bae stands as sbj. bae sabjaia or bae namjaia, eqvit. to baeotanae, he is getting delirious. (2) the p.v. form in which the sufferer stands as sbj. Baec sabotana or baee namotana, he is getting delirious; en hasure baeko saboa.

ba-n-ae vrb. n., the manner or amount of raving; banaee baejana gota nidae raramraramkeda, he raved in such a way that he chattered annoyingly the whole night.

baě (Sad.; Or. bāy) sbst., the monthly wages paid in rice to a baedasi.

bāĕ, bapi, bapu, bāĕa, bapīa, bapūa used by children instead of banoa, there is not.

baca a nickname derived from bac, delirium, and applied to people whose mild madness appears only in their nonsensical talk: baea-haram, the childish old man.

baĕa-baĕa, (Tam. wara-wara, slowly) I. sbst., great slowness in action! baĕabaĕatege iminua kamircm aĭubjana, it is through great slowness that thou hast been overtaken by the night over so small a work.

II. adi, very slow: bačabača horo nido; bačabača kuriko dadunduregeko aĭubea, pirira jetana kako kamia, slow women reach the night in the occupation of preparing the meals, they never work in the fields.

tačabačako adj. noun, used idmly. for any kind of small insects which creep slowly, or might creep slowly on people's body: simoraren bololena, bačabačako tundanakaińa (or namakaińa).

III. trs., (1) used idmly. of the same small insects: to creep slowly about on one's body: simsikuko baĕabaĕakińa. (2) occurs in the idiom : nekanako cim Lagabagatana? Doest thou take into account such sayings? Doest thou consider such small things as very annoying? change thy mind thou they speak like that? because bagabaga-n rflx. v., to be slow in (purposely): alom bašabagana, sekerage kamime, do not linger over thy work, work fast.

bažabaža-2, p. v., to get into the habit of working slowly, to be a slow worker by nature: ne kuri

bažabužajana, enamente mandi janaŏ heraotana.

bačabača, bačabačatan, adv., very slowly: bačabačatane hijutana.

bačan adj., used in connection with sanga, tuber, much thinner than usual: neara sanga bačangea. Also used idmly. with lāi: bačan lāi pota banoleka lelotana, a thin belly looks as if it had no bowels: inia lāi bačangea, or bačanjana, he is thin-bellied. See the cpd.. bačanlāi.

baĕaz-p p.v.. to grow into tubers much thinner than the usual size: bakrirea sanga niulan soben baĕazjana, this year all the yams in the garden have grown into very thin tubers.

bačan bačan used as adj. and adv. of several or numerous tubers which have grown thinner than usual: bakrirea sanga niulan soben bačan bačan jana or bačan oačan ge daskana.

bačan-laī adj:, used also as adj. whose belly noun: one ĭs always quite thin, flat, he had no bowels: miad baĕaralā! kerale auakaia, sen kübe sekeraea mendo sagiri tekadjankore pura so om kae daria, we have acquired a thin-bellied buffalo, it walks very fast, but when the cart has stuck somewhere it is unable to give a strong pull; ni okotaren baĕanlāĭ? baĕanlāi-q p.v., to grow into a thinbellied man or animal: Samudoe bačanlājana, as for Samu, he has a thin belly.

pentaphylla, Linn., var. Linnaei; Dioscoreaceae,—a wild creeper with an edible yam, 1-2ft. long, 2-3" diam., white and soft.

baear I. sbst., (1) twine, in onird., to paga, rope, sutam, thread or string, and bor, straw rope. (2) a strip of fibrous bark, wood or root which is or can be used to tie things with: bata rurua-, murud-, sōraĕbaĕarte kāredo bacomdulateko tolea, laths are tied to the rafters by means of strips of rurun bark, of murud root or sorae bark or by means of bacom twine. (3) the free fibres extracted from a fibrous plant, ready for rope-making: jîrîbačar ubleka nana, the fibres of hemp are as thin as hair. N.B. The fibres of moron are sutam, not baĕar.

N.B. The idioms: (1) Ne orare baĕarko purasako bolotana, sūrako tepedbēstape, snakes enter this house very often, plaster up very well all the cracks in the wall. (2) Kaṭara baĕar hotorem rakabenjana, thou hast raised and put round thy neck the rope that tied thy feet, i.e., through thy own fault thou hast fallen from Charybdis into Scylla. See baĕarcabao, baĕarlāio.

II. trs., (1) to make a rope of smth., to twist smth. into a rope: ne bacom bacareme, make twine of this bacom grass. (2) to tie a rope to smth. or some liv. bg., to tie at one end of a rope for some particular purpose: sadomia bacaria ci?—aloma! kae nira, shall I it

the horse to one end of a rope?-No, don't, it will not run away. Ambiguity between this and the preceding function would occur only when the d.o. is smth. of which ropes are made, v.g., bacom bačareme, may mean: make a rope out of this bacom grass, or tie a rope to this bundle of bacom grass. But circumstances will easily remove the possible ambiguity. (3) to take off the fibrous skin or bark from certain plants, or also, to slice off strips of fibrous rind or bark from certain plants, v.g., the roots of the murud tree: rurumin bačarča cia janea? Am I to make strips of fibrous bark from this rurum creeper, or am I to split the creeper together with its bark into strips? N.B. 10 The Mundas loosen the fibrous skin from the hemp, by putting the plant into the water for some 3 weeks. Hence bayar with jîrî as d. o. may mean to twist hemp into twine or ropes, or to separate the fibrous skin from the hemp stalks in the way mentioned. 2° Baĕar is not used trsly. with moron; in its stead they use sutam: moron sutameme, remove the fibre from the moron. (4) to tie at the end of a rope, to hold or lead with a rope. This is also the meaning of bagar in such cods, as bagarurun, bagarrakah, bagararagu, deabaear, jilinbaear. N. B. The idiom: mûre jetae kae (or kako) baearledma, nobody led thee with a cord through thy nose i.e., thou wert free, nobody has forced thee.

bačar-o p. v., (1) to be made into a cord, to be used for rope-making: bacom bačaroa. (2) to be fastened at the end of a rope: ne uri samagee bačarakana, this bullock has a rope hanging uselessly from its (it is not tied to any post). The p. v. is not used in the meaning of to be reduced to fibrous strips. for this potago, urio, bagarnotago, bačarurio are used. (3) to become, grow or be fibrous: rurun narî bazarakana, has the same meaning as: rurunnari baĕarana, the rurup creeper is a fibrous plant.

ba-n-aĕar vrb. n., (1) used for the amount of rope-making : banagure baĕarkeda mod bārom bacome cabakeda, he twisted such an amount of twine that he used up a whole load of bacom grass. (2) used for the amount of slicing fibrous plants into strips: banačare bačarkeda rurun goța sarmi purăoa, he sliced into strips such an amount of the bark of the rurup creeper that there will be enough for the whole roof. used for the amount of extracting preparing fibres: banaĕarko baĕarkeda, horo parted apapia pagara jîrîko hundikeda, they flayed hemp to such an amount that each of them has enough fibre to make three ropes. (4) used for the act or manner of tying at the end of a rope: kumburubanaĕarle baĕarmea, we will bind thee as one binds a thief: ama banaear kā taukagea, rokagee pocooa, thy way of tying is no good, he will at once slip out of the rope.

N. B. Baĕar takes a certain number of prds. denoting motion, as affixes, and then it means, by means of a rope, with a rope: baĕarader, to lead, pull or drag in by means of a rope; baĕararăgu, to lower or pull down by means of a rope; baĕararaa, to lead, bring or pull out by means of a rope.

taëarader trs., to lead inside by means of a rope.

baëar-an adj., fibrous, of which twine can be made: baĕaran daru baĕaran nârî; bitabororo baĕarana.

bašar-aragu trs., to let down by means of a rope.

batar-bando Nag. syn. of barirunda Has. sbst., the largest species of wild cit.

bačar-b.n sbst., a slender, green snake not more than 30" long, which lives on trees like the sarunadu and the dairdega, which are also green, but is different from them. No specimen could be procured: it may prove to be Tropidonotus plumbicolor Cantor, the green ground snake.

bačar-cabao syn., of bačarlažo.

baĕar dhula, baĕar-dula, dhulabaĕar, dula-baĕar sbst., a ball of twine.

baĕar-laïo p. v., occurs in the idom: rengeten baĕarlaïcabajana, I am so hungry that I feel my stomach reduced to the thinness of a rope.

bačar-nari sbst., syn. of bačaran nari, a fibrous climber.

basar-pota trs., to flay fibrous plants or take off strips of fibrous bark: rurum basarpotatam.

bağarpolago p. v., of fibrous bark, to be strippel off the plant: soben iirî bağarpolānkana.

bačar-rakab trs., to lift or draw up by means of a rope.

ba čar-uri syn. of bačarpoja.

basarurum trs., to pull or draw out by means of a rope.

baěda, božda Ho (H. badhiyā, any castrated animal: Sal. badhia) I. adj., with mērom, a castrated hegeat: Somatekota miad bažda menaja, in the house of Soma there is a castrated he-goat.

II. trs., to castrate any animal. baĕda-o p. v.. to be castrated.

*bač-dasi I. sbst, (1) a servant who over and above his own fare receives monthly a fixed amount of rice for the sustenance of wife and children or of parents in case the servant is not married. This kind of contract is borrowed from the Sadans and met with only in the Naguri country. In Hasadi no married men are ever taken as servants. (2) the condition of such a servant bačdasira bondobast cileka? What are the usual conditions of a contract for a bačdasi?

II. trs., (1) to take into baëdasi service. (2) to give into baedasi service (of the parents in case the servant is unmarriel) baëdasikjako. baëdasi-n rflx. v., to hire oneself out as a baëdasi.

baždasi-o p. v., to be given or taken into baždasi service.

baemān (P. and H. same meaning; Sad. ungrateful, faithless) I. abs. n., dishonesty: baemāntee enkala; ne horore jetan baemān banoa.

II. adj., dishonest: bažmān kaji, a speech which shows dishonesty; bažmān kami, a dishonest action; bažmān horo, a dishonest man, one who refuses to pay his debts. Also used as adj. noun instead of bažmān horo.

III. trs., to act dishonestly towards someone: bačmānkedleze, he has refused to pay what he owes us.

bačmān-en rslx. v., to act or speak dishonestly, to refuse to pay one's debt.

basmān-o p. v., to become dishonest, to get into the habit of dishonesty.

IV. adv., with or without the affix ge, dishonestly: bašmāne kamikeda; bušmāngoe hatinkeda.

* baena (A. baianā ; Mt. bayan ; Sad. biānā) I. sbst., earnest-money given to clinch a sale-contract. The thing sold remains with the seller, and the date on which the price has to be paid is settled. If the contract is broken by one of the two parties, there will always be a panchayt to settle the amount of fine to be imposed on the one who has broken the contract. In any case a fine of R. 1-4-0 is exacted for the benefit of the panches. If on the fixed date the buyer fails to pay the price, he looses his earnestmoney and the seller may sell to someone else. If he can not get from the new buyer the same price as was settled with the first, this one will be fined to make up the loss. If he realizes a better price, so much the better for him. If the seller breaks the contract by selling to someone else, the surplus gain together with the amount of the earnest-money and, !may be, smth. more will have to be paid to the first contracting party.

All this applies also to the case in which the contract for the sale of a buffalo, bullock or cow has been clinched not by the payment of earnest-money but by the owner giving and the buyer accepting a tuft of dubila, couch-grass, when afterwards one of the two breaks the contract.

There is no settled amount for the carnest-money.

N. B. Earnest-money, part of wages paid as soon as a labour contract is signed, is not called baena but dadni or dadini.

II. adj., appertaining to earnest-money: baëna taka, baëna paësa, earnest-money given to clinch a sale-contract.

III. trs., to give earnest-money to some one in order to clinch a sale-contract: baënakjale.

ba-p-aèna repr. v., to be in the habit of clinching a sale by giving earnest-money: ale janaŏ begar bapaĕnatele opomtana, we, for our part, always sell to each other without earnest-money: ciulao kale bapaĕna, we never give earnest-money to each other in order to clinch our sale-contracts

bačna-q p. v., (1) to be given as earnest-money for a sale: uri mente dasturleka iril ganda kāre mid taka bačnaoa. (2) to be bound by the reception of earnest-money for a sale: aledo kale omdariama, soben-kole bačnaakana, we cannot sell to thee, we have all received earnest-money from other buyers.

baer Nag. and Ho var. of baear. baerao var. of bhaerao.

baero Kera var. of baear.

baetal (H. Sad. baital) adj., stupid and wicked, stupidly malevolent. Also used as adj. noun.

bactāl-o p. v., is used only in the past. ts. to describe the habit: ne boro bactāljana, this man has become a stupid scoundrel.

Bagăda-disum, Bagda-disum, var. of Badadisum.

*bagaica (P. baghcā, baghīcā, orchard; Sad.) I. sbst., a (generally a mango-grove) which is not close to the houses. Such groves of varying dimensions, in which the mangotrees are planted in more or less regular order, are to be found within the boundaries of nearly those villages in which Hindu or Mussulman intruders have succeeded in ousting the Mundas of their original proprietory rights. In villages in which this has not been the case, regular mango-groves are not common. The Mundas were generally satisfied with planting mango and other fruit trees, such as jack and tamarind trees, close to their houses, so that every village, unless it be of very recent origin, is snuggly

hidden in a picturesque grove of stately trees. But it is not this which is called bagaïca.

II. trs., to plant a bagaĭca: ne pirire uli oro kantarabu bagaĭcaĕa, on this high ground we will plant a mango and jack grove.

bagaica-q p. v., to be made, planted, into a grove: ale hature apita bagaicaakana, in our village groves have been planted in three different places.

bagajoga var. of bhagajoga.

*bagān (P. A. bāgh; Sad.) I. sbst., (1) a garden. The term is restricted to the regular gardens laid out by Europeans near their houses and to the tea or coffee plantations. dening or horticulture properly so called, is not practised by the Mun-There is scarcely any kind of European vegetables which does not succeed better in Chota Nagpur during the cold season (October-March) than in Europe itself, if cared for and properly When urged to try gardening themselves they generally decline to do so for the following two reasons: "we cannot afford to dig the wells required for the constant irrigation, nor can we make hedges which would keep our goats and fowls out gardens." They are satisfied with a small plot of ground at the back of their huts, hedged in somehow. in which they plant a very few kinds of country vegetables requiring no particular care and no irrigation. This they call bakri. Of late and little by little, under the influence of the missionaries they have begun to make wells and gardens for the cultivation of cabbages, rutabagas, onions and tobacco. These gardens too are called $bag\bar{a}n$. (2) $bag\bar{a}n$ is still used, as of old, for a property surrounded by hedges even though there are buildings on that ground, and may be no regular garden. In this meaning it is little by little superseded by the word hata.

II. trs., to lay out a garden: Cendaguţuren Patras Bando kûâ urkeate piriree bagānzkada, Patras Bando of Chendagutu having dug a well has laid out a garden on the high ground (outside the village).

bagān-o p.v., to be laid out into a garden: musinadin nere bagānoa, one day or another a garden will be made on this spot.

bagað Has. syn. of hisa, lagi Nag. I. sbst., the action of killing an animal and selling its meat, or of breaking a jackfruit to pieces and selling it in retail: bagaðrate pītren herajana, I remained late in the market because, v.g., I killed a goat and sold its meat.

II. adj., of meat or jackfruit sold as described: bagaŏ jilu, bagaŏ kanţara.

III. trs. (1) to kill an animal and sell its meat. (2) to break in pieces and sell in retail ripe jackfruit.

bagaŏ-ç p.v., of animals to be killed and to be sold in retail; of ripe jackfruit, to be broken into pieces and sold in retail: tisina pīţīre midhisi meromko bagaŏjana.

ba-n-agað vrb. n., is used of the number of animals or jackfruit sold by bagað: upun sirma hobajana, meromate ür pura gononlena, en dipili banagaðko bagaðkedkoa okooko pītre upunmôrehisiko goğkedkoa oro jilu paësasakamjana, four years ago the skin of a goat fetched a higher price than a live goat; at that time on some market days they killed up to a hundred of them and a leafful of meat cost one pice.

bagaria syn. of gaisirae, hāuasirae, hāuacêre Has. and of dhelacaci, dhâoâcaci Nag. (H. bageri; Sad. bagreca) sbst., an ortolan, Anthus Hodgsonii.

bagăra and bagăraŏ vars. of bagra and bagraŏ.

bagata var. of bhagata.

*Bagaŭti sbst., name of a spirit. Like Chandi it is a real puzzle to the incipient inquirer. If he ask what kind of sacrifices are offered to him and what favours are expected in return for them, he gets replies. which show that the name is certainly not denotative of any single clearly conceived spirit definite function. It is one of those phantoms with ever changing names, shapes and functions, which elude any precise definition or description. These fantastic creations arise on the hazy border regions between the poetic products of popular imagination and of different conflicting religious systems. Each of these factors, trying to force them into harmony with itself, produce theories

or beliefs, not only widely differing from, but also partly contradictory to each other. Hence the task of the inquirer is restricted to showing the part each of these factors has played in their production.

Leaving aside the question whether the word has any connection with the Sanskrit name of the deity Magauti, we may, for the present purpose, confine ourselves to the fact that the Mundas themselves connect it with the Hindi word bagh, tiger, and that this animal plays a prominent part in all the various significacompound. tions of the concrete noun it denotes two quite distinct spirits, namely, (1) the ghost of a human person who has been by a man-eating actually killed tiger; (2) an evil spirit (one those belonging to the sorcervsystem) who threatens to get a young husband or wife killed by a tiger. The reason for this threat lies in their having married in wilful or even inadvertent disregard of marriage omen portending this kind of death.

To the question, which factors have concurred to form the first of these two meanings, the following considerations seem to offer the natural answer: The man-cating tiger, with its stealthy approach, its lightning-like bound on the unwary victim and the deadly stroke of its claws, naturally looms very large in the imagination of a forest-dwelling and forest-clearing race like the Mundas. In their songs and

their stories it appears as the dreaded one, in most of their sacrifices they implore protection against the bound of the tiger and the fang of the snake. Though the latter claims more victims it is considered less terrible than the tiger, because it leaves to those it kills, the customary funeral rites, which allow spirit to dwell under the ancestral roof with all the ancestors. and receive the worship of the surviving relatives, all of which constitutes the Mundas' happiness in the next world. But who would dare to follow a tiger and gather what it has left of its victim, to burry or burn it and recall the spirit to the adia ! The tiger snatches a person from the community of the living and cuts away his spirit from the communion of the dead. What becomes of such spirits and what compensation do they get for the company and the worship they have lost? To this anxious question the popular imagination gives the following answer:

The spirit of a person devoured by a tiger, roams about in the forest in or near which he was killed, in the shape of a dwarf with a dense crop of hair so long that it trails on the ground behind him. At night he keeps muttering words, like one in a trance. He has become the herdsman of all the birds and beasts of that forest (a very honourable occupation) and the tigers especially owe him strict obedience. These ghosts or goblins are a creation of the popular imagination combined with the racial view of the state of human souls after the death of the body. Many Mundas maintain that no worship is being paid to them by men. This Bagauli is the same as Jotomahara, Birrenkoa gupini, Kulagupini, Birbonga, Birsabonga, Magiabonga, Bircandi.

But the religious instinct does not leave them permanently in this state. The first step to a separate worship is curious enough. As herdsman, he has of course the duty of protecting those under his care. Hence some Mundas, when they go out for a great hunt, offer a so-called nambonga (an impetratory sacrifice) to some recognized longa in order that he may offer tobacco to Bagauti and tkeep him engaged in conversation as long as the hunt lasts, because otherwise he would not allow any of his flock to be killed

Hunters of the Naguri country give him a worship resembling that which Hasada hunters give to Akutibonga for a successful hunt, without feeling concerned about the contradiction this implies.

Others infer from his office as herdsman of the birds and beasts of the forest, that he has somehow something to say to the marriage omens. Hence when the omens have several times turned out unfavourable, so that all the proposed marriages for a particular young man had to be abandoned, then a witch-finder is called in, to obtain the sending of favourable omens.

The whole rite takes place in front of the young man's house, and consists of three sacrifices: a white fowl is offered to Singbonga, a speckled one to Chandi and a black one, plus a pot of rice-beer to Bagauti. In the first sacrifice the following formula is used: "Sirmare Sinbonga! ne manoa-hona ere kā baiutana. Am sirmare Sinbonga, ne sim nādole omamtana. ne koraa ere baiuka. Singbonga in heaven, the omens for this child of man do not come right. To thee Singbonga in heaven, we now offer this fowl, in order that the omens may come right for this youth." In the sacrifice to Chandi the formula runs as follows: "Candibonga! ne korahona nagente am horan kesedjada. Nein om imtana! Am Candib nga, maĕomamtan kirumamianain ne kojahona senhora, sengande arāčme! Chandibonga, thou art barring the way of this youth. I give this to thee! In thy honour I shed blood, I pour out sacrificial blood. Free the way, the road for this youth!" In the sacrifice to Bagauti the formula runs as follows: "Ne mod ili, ne tapan kosôrâin omamtana, pitalma puru, rangama carite, jura hath, sona hath rupa hathkeate omamtanain. saha sateaoka ne kajige! Here now I offer to thee one (pot of) rice-beer, of fermented rice-pulp. I offer it to thee in a brass leafcup, stitched with pins of tin, with folded hands, with hands of gold (i.e., as pure as gold), with hands as shining as

silver. Now let thy help be granted in this matter!"

After the sacrifices the youth goes to bathe, having first taken off all his ornaments. When he returns from the bath, they sprinkle him by means of a twig of the tulsi plant (Ocimum sanctum, Willd.; Labiatae) and a tuft of dublatasad (Cynodon dactylon, Pers.; Gramineae) with ricebeer in which some of the fermented rice-pulp has been mixed, and they give him to eat of the sacrificial offerings.

Here then the mere ghost or goblin created by the popular imagination is raised to the status of one of those bongas or godlings who extort worship from men by harrasing them in some way or another.

What agency, which factor has brought about this transformation? It is not the monotheistic system based on the Asur legend, since the pahan, the official minister of this system has nothing to do with the rite just described. The fact that the witch-finder is called in, shows that the transformation has been made by the system of which he is the official minister. This system rests on the world view which holds that evil is not a mere deficiency arising out of the limitation of being, but that it is referable to an eternal living principle, distinct from and hostile to the equally eternal principle of good, and that it is independent of this to such an extent that it cannot be definitively vanquished by the prin-

ciple of good. In this view it is supposed that wicked men. wizards and witches, can inflict on their fellow-men any evil they choose to, through the agency of evil spirits, over whom they acquire power by means of their occult arts. It is further believed that these evils can be neutralized only by propitiatory sacrifices to the bad spirits, or by magic spells so powerfull that the evil spirits cannot resist them. It is very remarkable, that this faith, though resting on the eternal antagonism between good and evil, is not a militant religion like Christianity or Islam. The pahan and the soka or witchfinder are not opponents; they do not interfere with each other, but they supplement each other's minis-In the present as well as trations. in most rites, the witch-finder advises his clients to seek assistance from both principles. Here he himself asks for the assistance of Singbonga in terms harmonizing with that essential goodness, which the original monotheism attributes to. Neither he nor his clients feel conscious of the fact, that an appeal for elp to the irreconcilable enemy of Singbonga implies an insult to the majesty of the maker of the world and the giver of all good things. They seem to feel themselves as standing helpless between the antagonizing principles and as having no other course left but that of asking help from both in a manner accommodating itself to the nature

of either. Hence "the difference between the first and the second formula. The first is the confident cry for help of a child in trouble implying the belief that the mere statement of his trouble suffices to The second move his father to help. starts with a kind of cringing acknowledgment of the powers of the dreaded Chandi. "It is thou who art barring the way". The third formula is a similar kind of acknowledgment of Bagauti, and thus it classifies him with the numerous forms through which the principle

of evil manifests itself.

In the following rite the evolution into an independent bonga is completed. When those who observe marriage omens, meet a whirlwind on their way, it portends that, if the intended marriage were to take place, either the husband or the wife would be devoured by a tiger. However this omen can, according to the witch-finder, be neutralized by a sacrifice to Bagauti. Some say that for this purpose 3 sacrifices should be offered, the first to Singbonga the second to Chandi and the third to Bagauti; but they admit also that the essential one is that to Bagauti. Here as in the above triple sacrifice, a white fowl is offered to Singbonga, a red one to Chandi and a black one to Bagauti. The favour asked is expressed in the following words: "Niking gard kataooka! birre kandarre nikin kulamindi boroboton rosodpodod bangka! Let the punishment (portended)

against these two be averted. May they not be frightened or threatened by tiger or bear, nor hear them rustle the dry leaves."

The outward features of this rite show that it rests certainly on the magic system described above. A pole with a red flag under a white one is put up near the place of the sacrifice. The ground itself must mimic a forest by having branches stuck all about. Then the witchfinder makes three effigies of clay: two represent the newly-married couple, whilst the third represents a tiger, and is therefore striped red and white by means of burnt clay and rice-flour. A circle is drawn on the ground with rice-flour, having two diameters at right angles. the edge of this circle two stools are placed side by side, covered with a single cloth. On these the husband and wife sit so as to have their feet within two of the adjoining compartments formed in the circle by the diameters. All this is Hinduism pure and simple.

Another feature, quite foreign to the Mundas' original theory about marriage omens, is connected with this rite. The witch-finders maintain that there may be adverse omens not perceived by the searching party, these too are sure to have their evil effect, though their oversight be no fault of the searching party. In that case one or both of the newly married couple will soon be troubled by sudden fears during their sleep or even when awake.

Then they must apply to the witch finder who, by examining the rice-grains, finds out the meaning and cause of these fears, and orders the sacrifice which is necessary to neutralize such omens.

Not only the outward forms of this rite, but also the presuppositions on which it rests, are quite foreign to the Mundas' original theory about marriage omens. According to that theory it is Singbonga, who sends the omens out of kindness as signs of his approval or disapproval of an intended marriage. Hence when the omen is adverse, the marriage ought not to take place.

The first of these presuppositions maintains that Bagauti as herdsman of the forest, is not a mere instrument, obliged to obey Singbonga's orders but it positively asserts that he has the power of sending unfavourable omens on his own account, i.e., that he may act independently of Singbonga, and that therefore he may and must be influenced by a sacrifice, to send favourable omens. This is actually done in the rite performed before marriage as described above, in which favourable omens are asked for from Singbonga, Chandi and Bagauti.

The rite described next, goes a great deal further. It presupposes that Bagauti has the power of neutralizing the effects of an evil omen that has been disregarded. Hence it ascribes to him the power of simply setting aside a decision of Singborga. This is an implicit

denial of Singbonga's absolute sovereignty, and consequently of the original monotheism of the Mundas. But they do not seem ever to become clearly conscious of all these contradictions; for they continue professing a belief in Singbonga's omnipotence and absolute sovereignty in all circumstances in which that belief is the main point at issue. In addition to mere natural thoughtlessness certain passions play an important part in the formation of these illogical compromises. There is first the dread of the consequences of the evil omen, which disposes them to readily the witch-finder's methods and means of escaping from them. Then in many cases the only obstacle to a desirable and advantageous marriage is the unfavourable Then selfishness disposes them to accept eagerly the magical means of securing the advantages of the intended marriage without incurring the portended evils.

In the current popular version of the Asur legend the name of Bagauti does not occur, nor is it mentioned in the sacrifices offered by the pahan, nor in the invitations addressed to all the tutelary spirits at the mage feast. This taken together with all that has been said above, shows that Bagauti as a spirit claiming sacrifices, is a creation of the witch-finders and soothsayers. It need not therefore surprise us when we find his name introduced into that version of the Asur legend, which witch-finders chant in some of

their exercising rites described under the word sosotapa. There we meet the following sentence: hundibunumre uiujani bagautijana, anyone falling on a white-ant hill near a jessamine shrub became a Bagauti.

Since then this mere ghost of a person killed by a tiger, has, through gradual transformations, come to be on a par with Chandi, Ikirbonga and others, it is but natural that he should share their fate also in other respects.

Those Mundas who spin out long theories about the spirits at the beck of wizards and witches, maintain that all the spirit names used in this connection, denote only various forms of mischief performed by one and the same evil spirit, either at the bidding of sorcerers or on their own account. Some say that this spirit is Chandi, others say that it is Ikirbonga, others again maintain that it is Mahadeo. According to these theorizers the name Bagauti denotes any spirit who threatens newly married reople to inflict on one of them death by a tiger, as a punishment for having advertently or inadvertently neglected an omen portending such a fate. Hence, when the word bagaŭti is used predicatively in the p. v., it means, to be under threat of death by a tiger on account of a neglected marriage omen portending that particular form of death for one of the married couple. believed that sorcerers have power of inflicting death by a tiger on any people they choose, married

or unmarried, independently of omens. In that case the verbalization of the impending threat is no longer expressed by bagaütig but by the word ranulage or ranulage.

To sum up: the word Bagaiti may denote (1) the ghost of a person killed by a tiger. (?) the same ghost as herdsman of the beasts and birds of the forest with a special claim to the obedience of tigers. This post, though considered as honourable and a kind of compensation for what he has lost on account of his tragic death, does not entitle him to any kind of worship from men. (3) the same herdsman conceived as exercising a certain illdefined influence over marriage omens, which entitles him to a share in such rites as are performed before some mairiages for the purpose of obtaining favourable; omens the same herdsman conceived as possessing a more or less independent power of neutralizing the effect of marriage omens portending death by (5) any spirit who assumes a tiger. the function of threatening married people with death by a tiger because they disregarded an omen portending this kind of death.

All this illustrates in a striking manner the facility with which new gods and godlings arise on the fertile ground of popular imagination and indiscriminate credulity, acted on by the passions of fear and selfishness. This happens especially in the atmosphere of haze and doubt lying over the borderland in which different

and even contradictory religious systems meet and try to compenetrate each other. It illustrates the gradual lapse from the original monotheism into polytheism.

baganti abs. n., the condition of a newly-married husband or wife, who is under threat of being killed by a tiger for neglecting the omens portending such a fate: baganti kataomente cileka bonga lagatina mente canligance namoa, consultation through the husked rice-grains reveals the kind of sacrifice required to put a stop to this condition.

bagaŭti-n rflx. v., to act in the modality of Bagauti, i.e., to threaten with death by a tiger a newly married husband or wife who disregarded a marriage omen portending such a fate: Mahadco Candi, jetačo kako aculiree bagaŭtina, Mahadeo Chandi acts as Bagauti even without being engaged by anybody to do so.

baganti-o p. v., of a young husband or wife, to be under threat of death by a tiger for the reasons given above: naoa arandiakan horoko bagantioa, etakodo ranudagoa, it is to newly-married people that the term bagantio is is applied, to others fated to be killed by a tiger, they apply the term ranudago.

Bagda-disum, Bagăda-disum, var. of Badadisum.

bage, bagi (Tam. pōka, to go away; H. bhāgnā, to run away, Gr. pheugō, Lat. fugera) I. irs, to abandon, to leave, to relinquish to go away from a place: en edkan sangiko bagekom; hoporjaparea birkore betekan kulaoa

mente en hatule bageakada, we went away from that village, because there are a lot of tigers in the surrounding forests.

bage-n, bagi-n rflx. v., (1) to dissociate oneself from, to break off all connections with. (2) to leave an association or a congregation one had ntered, to apostatize: ringadipli rirjare bololenko nadoko bagentana. (3) to break the marriage tie: kimintakoa nirakadtegea: bagena cimad, their daughter-in-law keeps running away, she will most probably break the marriage tie.

ba-p-age, ba-p-agi repr. v., to abandon each other, not to remain together, not to stand by each other in a difficulty or danger, tisia kula namore alokabu bapagea, let us stand by each other if to-day we come across a tiger.

ba-p-agen, ba-p-agin repr. of bagen, to break the marriage tie, to break a marriage, to divorce : haramburiako motaĭteko arandikedkina, nādokin bapagentana, their parents had forced the two to marry, that's why they now break the marriage. bage-o, bagi-o p. v., to be abandoned. to be deserted: entare agamge birakana, hora huriplekateo bageore adtaboa, in those parts there is still virgin forest, if one deviate even but a little from the road, one gets easily lost. Bageakan, prf. participle, used adjectively may, according to circumstances or context. mean deserted, unoccupied, forsaken, uninhabited: bageakan hatu deserted village.

ba-n-age, ba-n-agi vrb. n., (I) the abaudoning, the interruption: nekan banagete kami cileka calajoa? With so many interruptions how can the work be done? (2) The time of leaving, of abandoning: inia banage barsin hobajana, it is two days since he left: pataŏ banagere soben ara gosogirijana, during the time they stopped watering all the vegetables withered. II. As adverbial affix to other prds. it forms epds. which are so characteristically idiomatic that they cannot be translated ltly. into English. These cpds. are of two kinds: (1) those in which bage keeps the meaning of a local separation, i.e., of abandoning, of going away or leaving a place, person or object. These may be rendered by a coordinate cpd. sentence in which the equits. of the Mundari cpd. are connected by the conjunction and : kumbărukeni ne lijae hudumabagekeda, the thief threw away this cloth and left it there. Or either of the component parts may also be rendered by a participial clause: gopog enetglo Soma sangikotae nirbagetadkoz, as soon as the fight began Soma ran away abandoning his companions or Soma, running away, abandoned his companions. N.B. Although the opd., as grammatical unit, be transitive, the intransitive member of it may take a locative case as modification or specification: edkan kurii taikena: honko Asamtee nirbagekedkoa, she was a bal woman : she has abandoned her children and run away to Assam or, she ran away to

Assam, having abandoned her children. (2) those cods. in which bage means (a) to leave an action purposely undone entirely, in a certain part, or place or circumstance. Such opds. must generally be rendered by, to leare and a pissive participle with the prefix un: sansārko lošoncanabare mod bar birako irbugeza, pagans are in the habit of leaving a couple of sheaves uncut when, in resping, they come to the end of a rice field. N.B. In imperative clauses of this kind bage is equit. to the ro hibitive particle alo ! and may therefore be translated by don't ! or do not! daru japare sibagetam. (b) to leave some part of an action undone, out of forgetfulness or through an oversight. In that case it is best rendered by to omit or to forget, to leave out : ne upunia kajikos olbagekeda (or olre bagekeda), he has left out these four words in his copy, i.e., when writing, or he omitted or forgot to write these four words. N.B. Not bage, but dere is used as the contrary of purao, caba, to indicate that an action is interrupted and abandoned before it is complete. (c) to leave a work completed in its essentials, without those accessories which are required to make it fit for actual use: katui baibagela he made a knife but did not sharpen it; orae baibage! q, the built a house but did not make it ready for use.

bage-cadii var. of bagicauli.

bags!, bagal adverbial affix to prds. once and suddenly: litiphagel, to give a shock, to frighten suddenly;

lokožbagel, to give a pang, to cause a accompaniment of sudden grief; tābagel, to give a mantras over him till sudden stroke of the axe; gēirbagel, to proof that baghiabor, kill suddenly, with one stroke; into him. Then he hirihpibagelo, to be blinded by a sudden flish, v.g., of lightning.

*baghala, baghia Nag. magea, Has. (Sal) sbst., the supposed shade of a person killed by a tiger. According to a common to the Sadans as well as to all the Aborigines of Chota Nagpur, this goblin haunts the surrounding of the place, where he was killed. On account of his mole of dying the tigers become subject to him and are obliged to feed him. He is not entitled to sacrifices from They are said to go about the forests at night muttering as though they were speaking to themselves: baghiako nida dipili birreko rugumrugumea. They are also believed to warn men against tigers during the day by shouting out: gutura! when a tiger roams about. This cry to dogs, when it is heard in the jungles is understood to apply to tigers and to be uttered by a baghia.

The following rather strange practice is resorted to by the Sadans and the Aborigines, when a person happens to be killed by a tigor. They try to find a man, who will act as substitute for baghiabonga and then be expelled from the village and surroundings. He must first fast for three days, then he is chained, and sorcerers, to the

music, recite mantras over him till he gets into a trance, which is considered as a proof that baghiabonga has entered Then he is taken or driven far away. Some say that there a pig or a goat is presented to him and that he then throws himself on it like a tiger, to devour it. Whilst be is occupied stilling his hunger on the raw flesh, a fowl, a lamb or a goat is sacrificed and the blood of the victim is sprinkled on him, till the trance passes. Then the baghiabonga is supposed to have left him. On his return home he gets either about 5 rupees or a cow or a bullock for his trouble. Other people say that they never saw the substitute de vouring a live pig or goat.

It sometimes happens that some cow or bullock, grazing in a jungle, gets the hair at the end of its tail twisted round the stem of some sapling, so that it cannot free itself any more. Then the cowherd cuts the sapling and undoes it. It is said by some, that it is baghia-borga, who holds the animal fast, and that it cannot be released except by going through the rite described above.

baghaïa-q, baghia-q p. v., to become a baghaïabozga: kula jomkedi baghiaoa, the one who has been eaten by a tiger becomes a baghaïa.

bagh-dhanu Nag. bago-dhanu Has. I. sbst., a tiger-trap consisting of a very strong bow with a poisoned arrow.

II. trs., to entrap in a bāghdhanu: apia kulakole bāghdhanukedkoa.

būghdhanu-ų, bāgodhanu-ų p. v., to get entrapped in a bāghdhanu.

baghia, baghia-bonga var. of Baghaia.

baghia, baghia-rutu, syn. of ependor, turi Nag. epelom Has. ependom, oponom, sbst., Pcucedanum nagpurense, Prain'; Umbelliferae,—a tall herb, 5-7 feet high. The stems are used to make flutes. See burnependom.

baghia-bā syn. of lonanmani Nag. mngebā Has. sbst., Laggera flava, DC.; Compositae,—a very slender jungle herb, ½-2 feet high, with yellow flower heads.

baghia-mahil syn. of poro, tona a-maga sbst., Vicoa auriculata, Cass.; Compositac,—a slender, rigid, tall, annual herb of the jungles, with stem-clasping, lanceolate leaves and yellow flower heads. Children make arrow shafts with the stems, hence the name of mahil.

baghia-rutu sbst., (1) the plant described under baghia. (2) a flute made with the stem of the same plant.

bagi var. of bage.

bigi is the mundarized Engl. buggy, applied by the Mundas to any two or four-wheeled conveyance pulled by horses, and even to bicycles.

bagica sometimes used instead of bagaica.

bagi-cauli, bage-cauli sbst., litly.,

abandoned rice, rice that is thrown aside because dirty or spoiled.

bagina var. of bhagina.

bā-giri sbst., sometimes, but rarely used instead of $girib\bar{x}$, (insongs giritorox) name of the dance in the afternoon of the flower feast, ltly., the throwing off of the flowers. See $b\bar{a}parob$.

băgi-sadom sbst., a horse used for driving only.

bā-gitil sbst., syn. of halatuka, the placenta, the afterbirth.

bagða, coke-bagða var. of bhagða.bagðan var. of bhagðān.

Bago-candi syn. of Kulag-candi, Kuilukacin, is said by some to be also syn. of Bagaüli, I. sbst., a candi or spirit who takes the form of a tiger in order to frighten people either on his own account, or instead, i.e., at the bidding of one of his special devotees; he also grants to these the power of themselves taking the shape of a tiger.

11. bāgocandi-n rslx. v., of a spirit, to take the modality of a Bāgocandi: maran candige bāgocandina it is the great Chandi who acts as Bāgocandi.

bāgð-dhanu var. of bāghdhanu. Bagðta var. of Bhogðta.

bagra (Sad.) I. adj., used of grains, seeds, pulses, of which different varieties have been mixed in large or nearly equal proportions: bagra baba, bagra rambara, bagra kubijata.

11. sbst., the condition of being mixed largely in different varieties: teŏado marangea, mendo bagrargte

kain sukuatana, the grain measure (which thou usest in selling) is large-sized, but I do not like thy grains because they are a mixture of different varieties.

III. trs., to mix grains, seeds or pulses of different varieties in a large proportion, nearly in equal proportions. For a mixture in lesser proportion boja is used.

bagra-q p. v., to be mixed, used of grains, seeds or pulses and also sometimes (instead of aoglaq) of men or animals of mixed blood: baba bagrajana.

ba-n-agra vrb. n., used only of the amount of grains, seeds or pulses, which have been mixed in large proportions of different varieties: banagrako bagrakeda, heretea miado kā baina, they have mixed the varieties to such an amount that there is nothing that can be used for sowing.

bagrao (Or. bagra'ānā; Sad. bigraek) I. adj., with kaji, an untrue statement which provokes the breaking of an agreement; an untrue saying which excites the hearer's anger against some third person: bagrao kaji hobajana.

II. trs., (1) to spoil, to damage, to render useless: when it refers to a part or a member of some liv. bg., then it generally takes a double accusative, pos. adjs. being but seldom used: Horoko cêrêko sabkore aparobko bagraðkoa, when the Mundas catch birds, they spoil their wings (they pull out the long feathers of their wings), ltly., they damage

them the wings. (2) with kaji as d. o., to mismanage, to spoil a business, a matter, an affair: nigedo kabu taharaŏia! dondote gota kajii bagraŏĕgea. (3) to spoil the temper of, to vex, to scold, to make angry: niliko alope bagraŏkoako tūrua, do not excite the bees, they will sting. (4) of a tiger, to cat smb. partly: kula bagraŏkia (or kecakia).

bagraŏ-n rfix. v., to get angry, to make oneself angry: sobena tisia kape calucabakeren bograŏna.

bagraŏ-o p. v., to get spoiled, damaged, useless; to have a limb broken or dislocated or otherwise damaged so as to be useless: hola uritaïna katae bagraŏjana, yesterday my bullock broke a leg. Note here the double nominative: my bullock was spoiled a leg; ne hon med mede bagraŏjana, this child is blind of one eye, ltly., is spoilt one eye.

The p. v. form, especially with the affix tab, quickly, denotes the liability of meat, eggs, fruit and eatables in general, to turn stale or to rot soon. Hence it is eqvlt. to the English not to keep long, not to last, not to remain fresh or good: tamras, kadal, pabita, emana bagraötaboa, guavas, bananas, papaws and the like do not keep long.

Note the idoms: (1) disum bagraojana, the country has become lawless. (2) bir bagraojana, there are no jungles left, or the jungle has become infested by tigers. (3) pabitadaru bagraojana, the papaw tree is not the fruit bearing tree we thought it to be, it is now evident that it is a male tree which is useless.

ba-p-agrao ropr. v., (1) trs., to take in hand each a different object and spoil those two objects by hitting them against one another: kalam org sisakin bapagraokeda they spoiled one the pencil and the other the pen-holder by hitting them against each other.

(2) intrs., (a) to spoil each other's thing, the same thing of each other: kipīste loĕonkin bapagraŏjuna. (b) to get at variance with each other: dasiagomkcakin bipagraŏjana, the master and servant are at variance with each other.

bup-agraon repr. rflx. v.; to get at variance with each other: kupul-kolole bapagraonjana, we are at loggerheads with some of our relations.

ba-n-agrao vrb. n., the spoiling, the damaging: nea inia banagraoge, it is he who spoiled this.

bagraŏdo in negative sentences, and bagraŏge in affirmative sentences, adv., used with kaji, to speak untruly and so as to spoil an agreement, or untruly and so as to excite anger against a third party: bagraŏgeko kajikeda; bagraŏdo kain

bagii-bā shst., a climber with a large white flower: hora hundibā, darre bagribā, along the way stand the jessamine and the bagri flower. The specimen sent by Rev. Fr. Cardon under the name of bagribā proved to be Zizyphus Oenoplia,

Mill.; Rhamnaceae,—a straggling, armed shrub, with small flowers, bearing a small edible plum, and gregarious in jungly tracts. Its usual names are: janumbili, jomejanum, janumiarom, birjanum.

bagul var. of bagel.

Baguti var. of Bhogota.

baha Nag. var. of bāl Has. flower. baha-jono sbst., Andropogon serratus, Thunb.; Gramineae,—a tall, crect, perennial grass, cultivated as a broom-grass.

baha-kubi sbst., the cauliflower.

bahai Nag. bāi Has. (P. bahāl, happy, prosperous; Sad; Or) syn. of rāsabāsa, I. adj., happy, flourishing, prosperous. The jingle cālbāl has the same meaning: Samu tisingapae bālaea.

II. trs., to ease, to comfort.

bahal-en, bāl-en rfix. v., to comfort oneself, to seek comfort : orareko eperantana jī bālenmente kupulotee senakana, they are quarrelling at home, he went to visit his relatives in order to be comforted.

ba-p-ahal, ba-p-āl repr. v., to comfort, cheer each other: naminam dukure bugin jagartekim bapāllana. bahal-q, bāl-q p. v., to be comforted, cheered.

bahalān, bālān adj., same as bahal: aina jī bālāngea my soul is happy.

N. B.—Instead of bahal, bahatān, the cpd. adjs. jībahal and jībahalān are much used. The last syllable may also be short: bahalan, bālan.

bi-halan syn. of bāsala, sbst., the making of coloured flowers near the hem of coth by native weavers:

iobaba, orspe oro tennala sobenia namkeda, men lo bāhalanra gonon aŭria namea, I have received the price for the sizing and brushing of the thread (price paid in paddy), for the putting in required lengths and for the weaving; but I have not yet been paid for the bordering with flowers. N. B. This cpd., is not used trsly. He has made coloured flowers along the hem, is said like this: lija (or lijare) bae halantada. bā-halan-o p.v., is used either as epd. or disjunctively : lija bāhala pakana or lijare bā halanakana: bāhalapakan lija kirineme, buv a cloth with coloured flowers along the border.

bahalað Nag. bālað Has. (H. bahlānā) trs., to ease, to comfort, to cheer: hurinjītanae, jī bahalaðime, he is downcast, cheer him up. bahalað-n, bālaðn níks. v., to seek

bahalaö-n, bālaön ifix. v., to seek comfort, to comfort oneself.

ba-p-uhalaŏ re, r. v., to comfort, cheer each other.

bahalaŏ-o p. v., to be comforted, cheered: nea kajite aĭna jī bahalaŏ-jana.

bahāli Nag. bāli Has. (Sad. bahāli karek, to reinstate; P.) syn. of aeu, trs., to engage a servant, a workman: mid horo naŏa māndinile bahalikia.

bahali-n, bāli-n rslx. v., to engage oneself as servant or workman: hasa dul kamiree bahalinjana, he has engaged himself as a navvy: Sindisumre kamimentee bahalinjana, he has accepted an engagement to go and work in Singbhum.

bahali-q bāli-q p.v., to get employment, to get engaged for service. ba-n-ahali, ba-n-āli vrb. n., (1) the result of the action, i.e., the men one has engaged: niku sobenko aĭńa banāliko, hanido apuïa acukia, all these have been engaged by me, yonder one has been engaged by my father. (2) the great number of people engaged: bināliī bālikedkoa kami kako donotama, he engaged such a number of workmen that there is not work enough for all.

bahana var. of bana.

bahanda var. of bānda, a smallsized waterpot.

bahar (Sk. bāhe; H. bāhar; Sad. bahāhack) I. adj., (1) outer, which is on the outer surface: bahar duar, an outer door: no bangalara bahar ita kāh ketāa, the outer bricks of the walls of this bungalow are very hard. (2) of men, who are outside, do not belong to a certain class, easte, association or sect: paneāitre abua kilite bahar horoko ciminara menakoa?

II. trs. (1) very rarely used with names of objects: to put outside the house, to place outside the house: parkomko mijiakada, bahartam situars: there are bugs in the s ring-bed, put it outside in the sun, (2) sometimes used for men as a syn. of harurun: to oust, to expel from any kind of brotherhood: jatišteko baharkia, they outcasted him; jomnūreko baharkia, they do not permit him to eat or drink with them; Girjaeteko baharkia, they excommunicated him,

bahar-en rflx. v., very rarely used:
(1) to withdraw oneself from the consortium of others: hatu haga-koūtee baharentana, mukudimare dikukolōe jamantana, he separates himself from his co-villagers, in the lawsuit he sides with the zemindars.
(2) to cause oneself to be expelled: jatiĭte baharenjana.

ba-p-ahar repr. v., very rarely used: to be in the habit of expelling: nekan gunareo hatuate kale bapahara, even in the case of this kind of fault we do not expel each other from the village.

bahar-2 p.v., (1) searcely used in the meaning of to be placed outside the house. (2) sometimes used in the meaning of to be expelled: kilite baharakana.

Note the idiom: baharkoain! May I step aside, go out for a moment? (for a call of nature). This is sometimes heard instead of parkasakaain, pirisakaain, racasakaain.

baharre adv., sometimes used instead of racare, outside the house.

baharte adv., (1) rarely used as syn. of racasa, to the outside of the house, to the courtyard, out of the house: parkom baharteko idikeda. (2) sometimes used instead of parkasa, racasa, pirisa, for a call of nature: bahartee senakana. In the last meaning it is likewise used with inserted prnl. sbj., bahartia, instead of parkasatia, etc.

N.B. Bahar, baharre, baharte are words of recent introduction into the language. The present gener-

ation remembers the time when they were quite unknown. Even now they are little used by Mundas among themselves.

baharom var. of barom.

bahâḍa var. of bānḍa, a smallsized waterpot.

bahi (H.) syn. of bosta, sbst., an exercise book, a copy book, a register.

bahl-bosts collective noun for the exercise books, copy books and registers of all kinds.

bahingi Nag. syn. of mararâ I. abst., a carrying pole.

II. trs., to make into a carrying pole: ne madia bahingiia.

bal! (Mt. bāi, term of address to elderly females; Cfr. Mundari bui) (1) vocative of address used by girls amongst themselves and women to each other. This is never the first word of a sentence; the preceding word generally takes the affix na: he bai! or hena bai! Yes, girl; amna bai! Thou, girl; cina bai! I say, girl; aŭrina bai! mosatelana. wait a bit, girl, we two will g, together. It may be considered as an affix corresponding to the affix hale which is used by men of equal rank amongst themselves. (2) In Has. bai is also used in the same way as but and kut, i.e., as familiar vocative of address to girls.

bai (Tam. paygā, to make, to produce; Germ. bauen, to build; Greek poieō, I do.) The i in bai is always short before checked yowels and is often pronounced

short before ordinary vowels. trs., (1) to make, to fabricate (2) to build, to erect (there are no specific equits., to these English verbs): ora bai; kumba bai. (3) to arrange, to settle, in widest sense: the hisab baiime settle or make up the reckoning, or account: kajiko baikeda? Have they settled the difference (between the contending parties)? nealin kapajitana, baialinpe, this is the matter of the contest between him and me, settle it for us: pancaitrele dubkena, kale baidariadkina, we had a panchayat about this difference, we could not settle it for them, we could not bring them to an agreement. (1) to carry smth, to a successful issue, to see smth. through, toget over or out of a difficulty: hambal kaji neado. okoe baiabua? (5) with kaji as d. o. it is often syns. with bana, to invent a false pretext: kajii bartana. (6) to fatten: kerako khūbpe baiakadkoa.

It occurs with various significations in a number of idiomatic phrases: (1) bai with ere, omen, as d. o. is syns. with ere bairuar, to neutralize an unfavourable omen by means of a sacrifice.

- (2) with infinitives emphasized by ge as d.o. it means to think of nothing else than, to think only of, to do nothing but: jomgee baitana; durangee baitana; eperangee baitana.
- (3) with the name of some evil spirit

- at the beck of sorcerers it denotes such secret rites or sacrifices as are practised by sorcerers and sooth-sayers: Akutii baitana, he practises the rites and sacrifices to Akuti bonga; Bagaüti kako baitana, nobody is a regular devotee of Bagauti. N.B. In this connection bai may also take an ind. o. either inserted or expressed by mente: Bagaüti kako baitana or Bagaüti mente kako baitana.
- (4) bai eskar or bai sekar, followed by an appropriate ts. form of bai is a restrictive phrase, meaning that the person denoted by the sbj. of the prop. only made, but never actually used the thing denoted by the d. o: Lievensgomke ne bangala bai eskare baikeda, Father Lievens only built this bungalow, but he never lived in it. N. B. The same restriction may be expressed by baiked (or baiken) parkage, Lievens gomke ne bangala baiken parkage.
- (5) bai as adverbial afx. to prds. is eqvlt. to the English alvs., well, carefully, one by one, or the phrase: without leaving or omitting a single one: aiumbai, to listen attentively, carefully; lelbai, to scrutinize, to look carefully; biurbai, to turn over carefully, to examine on all sides; halazbai, to pick up carefully without leaving a single one.
- (6) The same meaning is transferred to the sphere of the subjective feeling of satisfaction in the following idiom: the active or passive past tense form of bai is added to the corresponding participial forms of

other prds. to denote either the natural satisfaction inherent in certain actions, or the satisfaction experienced at the successful completion of the action signified by those prds.: jomked baikedae: he had a good meal: tolked baikedae satisfactorily ; he has tied it potomian baijana, the paddy is happily baled.

(7) The following is so strongly idiomatic and elliptic that it is hardly possible to explain it briefly and clearly in the ordinary grammatical terms: bai with the connotation of personal satisfaction, as in the idiom under (6), is added to men emphasized by ge, supposing forsooth, so that menge bailtly, means: supposing forsooth with self-satisfaction. This participial clause preceded by the sbj. of a prop. the prd. of which is understood and must be gathered from the context and circumstances of the main The strongly elliptic prop. thus obtained, is then followed by the principal prop. which points out, both, the conclusion drawn from the presupposed reason, and the error committed that invalidates the conclusion. An example will make this clearer: Smb. is loading a cart under the supposition that it is to be drawn hy buffaloes, who are so much stronger than bullocks. But this very supposition, correct in itself, misleads him so far as to load on it more than even buffaloes can drag, and thus falsifies the calculation he had based on that supposition. All

this the Mundas squeeze into the following sentence: Kera menge bai, namina yem bojaitadkina, kakin dariatana ltly.: supposing forsooth with self-satisfaction, that a buffalo (understood: will draw this cart) thou hast loaded both of them (i.e, the pair of buffaloes) so heavily, that they cannot draw it; thou, having buffaloes in thy self-satisfied mind, hast loaded so much on the cart that even a pair of buffaloes cannot drag it.

Note here the use of the singular form, kera, with the implied sarcasm: the word buffalo misled thee, and so, satisfied with thine own smartness, into thinking that buffaloes are up to any load, thou hast loaded too much on the cart. N.B. Instead of the phrase menge bai the phrases menge suku or menge bagi may also be used with the same meaning.

(8) bai with horoks, hatu haturenko and disum for disumrenko as d. o., means to try and gain the good will of one's fellow-men by a fair and friendly behaviour, or of one's subjects by a just and kind administration: In this meaning it occurs in the proverb : hatu baitare ilimandi, disum baitare takasika, if (the village chief) try to gain the good will of the villagers by his justice and kindness, he shall be offered beer and cooked rice, i.e , he is sure to be a welcome guest in all houses, if the king try to gain the good will of his subjects by a just and kind administration, he is sure to get much money (by getting in bai

his taxes without any trouble). The same idea is expressed in the following lines of a song:

Hatu barem baitare, munda, Ama ilimandiia, munda! Disum barem baitare, raja, Ama takasikaša, raja!

If thou, O village chief, only try to gain the good will of the villages, there shall be beer and food for thee, O village chief! If thou, O king, only try to gain the good will of thy subjects, there shall be good revenues for thee, O king!

bai-n rflx. v., to feign, to pretend to, to demean oneself as, to play the part of, to give oneself out as: hasui baintana; langrae baina; han sangin hature maran horoe baintana. ba-p-ai repr. v. This form is used (1) as an active trs. prd. and as such it forms its own rflx. and p. v.: to reconcile with each other persons or parties at variance: isu dingeking eperaplena, nādoim bapaikedkina.

(2) it is used imprsly. in the forms, bapaia and bapaitana with the same meaning as baiua and baigtana, it is possible to, it is allowed, it will do: sulre simjilu kā bapaia; kaṭati hulajanre, jālekate bairuar bapaia, hoto odjanredo, bairuar kā bapaia. ba-p-ain rflx. v., to reconcile themselves with each other, to arrange smth. amicably with each other: bapainalan mar! nalīste ṭaka samage karcaoa.

ba-p-aĭ-o p. v., to get reconciled with cach other: orodo kako dapala, bapaijanako dana.

ba-p-aini noun of agency, a mediator,

a go-between, an umpire.

bai-o, bai-u p. v., (1) used in the 6 meanings given above under the a v., hence, to be made, to be built, to be settled, to be brought to a successful issue, to be invented as a false pretext, to be fattened. N. B. the pf. baiakan often means to be a made man, i.e., to have acquired a satisfactory amount of wealth, to be well off: ne haturen horoko khūbko baiakana.

bæi

(2) baïoa or baïua, the imprsl. form of the indet. ts., is the ordinary eqvlt. of the English all right! it is well t it will do! With kā it means, it won't do! it is no use, no good! N. B. From this comes the idiomatic term, kā-baïulea, things that do not serve any purpose, refuse, rubbish, and, baïulea, useful or, serviceable things: baïulea dōruarēpe, kā-baïulea giritape.

ba-n-ai vrb. n., (1) the art of making: barhi mistria banai lelitunpe, learn the art of carpentry by looking on. (2) the result of any of the actions denoted by bai; hence, nea Samua banaige may mean: this is the thing made by, or the house built by, or the settlement brought about by, or the successful issue ach ieved by Samu.

babai rdpl. of bai trs., to be in the habit of making, building, settling, etc.

bubaini noun of agency, a maker, an artisan: added to words denoting objects fabricated, it yields nouns of agency of different trades, arts, professions: gharibabaini, a watch-maker;

jutababaini, a shoemaker; katubabaini, a cutler, etc.

bai-ačar

bai-acar trs., (1) to make beforehard. (2) to neutralize by a sacrifice an evil omen before the marriage takes place.

baiučar-o p.v., (1) to be made beforehand: iskulora baiačaroka, let the school be built first. (2) to be neutralized before the marriage: točara ere baiačardarioa.

bai-bage trs., to leave off working at smth. before it is quite ready for use: katui baibagela, he made the knife but did not sharpen it.

bai-baite adv., carefully, completely so as not to leave or omit a single one: keeq baibaite aduruipe is equit. to adarubaiipe.

bai-bara trs., to make here and there, to erect or build here and there or all about, all over : orako baibarakeda.

baibi (Sad. aibi-baibi, all sorts of people or things) syn. of ahamba, adj., of men and animals, any at all, ordinary, without specification, without the qualification required; kaluţia namtana, baibi sim alom auia, I want a full grown young hen, do not bring any ordinary hen.

baĭbiko adj. n., any at all, any random persons or animals; baĭbiko alom omakoa!

bai-biur trs., to arrange smth. a-round smth. else: en tûŏre dubteako baibiurkeda, they arranged seats around that place.

baid, baidi, buidi (Sk. vaidya, H. baid). sbst., a medicine-man: buidi inido ranu jiârân horo, a medicine-man is one who gives medicines in doses.

baid-en, baidi-n, buidi-n rflx. v., to learn the art of medicine.

baid-q, baidi-q, buidi-q p. v., same meaning as rflx. v. N. B. the idiom; baidiqtijana he has gone to give medicine to a sick person.

bald-era, buid-era sbst., a native medicine-woman.

* baidi occurs in the idiom de baidi! as var. or eqvlt. of delar sabtīa! come, let us shake hands in proof of the truth of what I say. The shaking of hands preceded by this phrase is eqvlt. to an oath, and is often followed by some imprecation. The very same custom exists still now in parts of Germany.

băid, băidi (Nag). băir, băiri, bări Has. I. sbst., a flood: garale paromtanre bāri hijulena, whilst we were crossing the river the flood came on.

II. intrs., of rivers and of the water in the rice-fields to be in flood, to go down in flood, to have a strong current: tisia betekane bārikeda, to-day the river is in high flood; loeon bāritana, the rice-field water is in flood. (Instead of standing still within the field ridges, it got higher than these, and is now moving down in a strong current. When this happens. the growing paddy is often bent down, broken and even sometimes uprooted and carried away). N. B. Figuratively it is used of sickness and misfortunes, both trsly. and intrsly.:niku dukuĭ bārikedkoa, sickness has come like a flood on these people, i.e., many of them have died; ne orare duku bāritana, most of the people of this house are sick. bāid-q, bāidi-q, etc., p.v., of rivers, to get into flood; of rice-fields, to get so full of water that it starts going down in flood: naminan jargite loĕon bārioa.

ba-n-āid, ba-n-āidi, etc, vrb. n., the time as well as the violence of the flood: honder banārire alea baba latumjana, our paddy was bent and broken by the late flood; gara banāri bārijana, donga calaŏ kako darijana, the flood was so strong that they could not use the ferryboat.

baid-da, baidi-da, etc., sbst., the water of the flood, hence also simply, the flood.

*Note the proverb: bāṛīda alom otoma, daṛida leleme, ltly., do not follow the flood, but keep an eye on the spring-water, i.e., do not look for high wages, which will not last, rather look for a lasting position with lower wages.

strong current of water, to bend and bruise or break the stems of paddy and other plants: babae bārilatumkeda.

bai-enda Nag. bai-giri Has. trs., to make smth. so that it lasts for very long time or always, to make definitively: Sarwadare bangalako baigiritada.

baienda-go, baigiri-o p. v., to be made so as to last for ever.

bai-girl Has. syn. of baienda.
baikenl noun of agency, the one

who made smth., the maker, the creator: otedisum baikeni, the creator of the world.

balls (H.; Sad.) syn. of banji, !an!i, I. adj., used of sterile women and she-animals, sometimes also of impotent men. Also used as adj. noun: miad bailale kirinakais.

II. trs., to render sterile: en kuri ranuteko bailakja.

baila-n rflx. v., to render oneself sterile by means of drugs.

baila-q p. v., (1) of women and she-animals, to become sterile, to be rendered sterile. (2) of a field, to become sterile, i.e., not to produce a decent crop after it has been properly cultivated and the rainfall has been sufficient. This figurative meaning occurs only in the proverb: kamige kaji tana, horo bailaoa mendo ote kā bailaoa, it is a proverb that it is the work that counts, it is a question of work, a woman may become sterile, but not a field.

ba-n-aila vrh. n., the state of sterility, used chiefly to denote the extent to which it sometimes takes place among cows: banailako balla-jana, ne haturen gaiko sirmaruar miado kako uluana, sterility has prevailed to such an extent, that in this village not a single cow has calved this whole year.

balpari, balpari I. sbst., itinerant merchants of foreign nationality, in entrd. to settled Hindu or Mohammedan merchants and trading aborigines.

aińako (or ainloko) bairiotana.

11. adj., (1) with horo, an alien itinerant merchant. (2) with kami, the trade of such a merchant.

bair Nag. var. of bari Has.

bairak (P. bairak, banner; Or. bairākhi), sbst., the distinctive village flags used by the Oraons. The Mundas have no such village flags.

bal-rakab trs., to make higher: ne pacri oro mod mukaleka bairakabepe.

bāiri Nag. var. of bāri Has.

bairi, buiri (H.; Sad.) I. abs. n., enmity, hostility: māle laraīkenra bairi menagea, the hostility provoked by our lawsuit of last year continues still now.

II. adj., bařri horo, an enemy. Used also as adj. noun: bařri tani, he is an enemy.

* Note the proverb: Omān bairi ci honān bairi, ltly., enmity to one having given or enmity to one having children, i.e., it is equally hard to experience enmity from (to be scolded by) those to whom one has given smth. or lent money, and from one's own children.

III. trs., to treat smb. with hostility, to act as his enemy, to make an enemy of smb.: bairikińako.

bairi-n rflx. v., to make oneself the enemy of, to provoke hostility: inido sobenkone bairintana.

ba-p-airi repr. v., to be at enmity with each other: bapairilanakin.

ba-p-airio p. v. of the repr. form: bapairiakanakin, they are at enmity. bairi-o p. v. to become hostile to:

ba-n-airi vrb. n., (1) the state of hostility: inkina banairi mena-akangea. (2) the degree or intensity of hostility: banairiko bairijaina, jetae ainlo kako cunatamakutana, their hostility has reached

such a pitch that none of them will even chew tobacco with me, i.e., that they refuse me the ordinary marks

of civility.

balri jarað trs., to take revenge on smb.: apuinloko laparaijana, enarako bairijaraðjaina (or, bairiko jaraðjaina), they revenge themselves on me for the lawsuit they had with my father. N. B. In the repr. and the p. v., bairi and jarað are always disconnected: bairikin japaraðtana.

bai-ruar Nag, bai-rura Has. I. adj., (1) with horo, one who mends. (2) with a word denoting an object, which has been repaired. In this meaning it is syns. with bairuara-kan: aĭna buiruar naĕal aŭri ṭaŭ-kaoa, my plough which has been repaired is not yet all right.

II. trs., (1) to make again, to rearrange, to repair, to mend: naĕal bairuareme. (2) to make up with smb.: tisindobu kīsirikakia, gapabu bairuaria. (3) to neutralize an omen: karenca rakere, en ere kako bairuardaria, if an old jackal have been heard crying, that is an omen which they cannot neutralize.

bairuar-en, bairura-n rfix, v., to calm one's anger, to cool down again: gapae bairurana.

ba-p-airnar, ba-p-airna repr. v., to get reconciled again with each other: bapairnarakanakin.

bairuar-o, bairura-o p. v., (1) to be repaired. (2) to be calmed down. (3) to be neutralized.

bal-rura, var. of bairuar.

bāir, bāiri, vars. of bāid.

balsak candy, (H. bassākh; Sk. baishāk) sbst., the lunar month which for the Mundas, as they count it from the new moon, generally corresponds with April, whereas for the Hindus the same month begins with the following full moon.

baisaö trs., (1) syn. of bandar, to mortgage: otele baisaökeda, we have mortgaged our lands. (2) syn. of sabdub, to catch someone and submit him to judgment: kumbüruko baisaökia, they brought the thief before the panchayat. (3) to put smth. in its right position, resting it on its bottom: potom nesare baisaötape. (4) in jokes, to cause to remain: baisaökiaho, they did not let him go.

baïsaŏ-n rflx. v., to remain idle: kaṭa gaŏjanci api pīṭe baïsaŏnjana. baïsaŏ-o p. v., (1) to be mortgaged. (2) to be brought before the panchayat.

ba-n-aïsaŏ vrb. n., used of the amount of mortgage: banaïsaŏko baïsaŏkeda miad cuṭibadi jaked kako sareana, they mortgaged their lands to such an extent that they did not keep even a single one of the highest terraced rice-fields.

baisaogiri-n rflx. v., to remain

sitting idle: sengel japaree baïsaŏgirinjana.

baisi-urui Nag. syn. of landiarua, or bānarua Has. sbst., a pretexted fever, which is non-existent or very slight. Cfr. baisaon, to sit down: baba irem sena ci?—kaināin uruitana.—baisiurui namjadma! Won't thou go to cut rice?—No, I won't, I have got fever—That's only a fancy or a pretext!

baltara a plant so called. See hatukîrica.

baitrel baitrebait! batre! (II. bapre! baprebap!) interjection of grief, surprise.

baïua, baïutea and kā-baïutea. See p. v. of bai, to make.

baja, baja-bačar (Or. bajjā, straw used in rope-making) as opposed to bor, is that rope inside the paddybale, which is tied round the straw wall or sheet which immediately surrounds the biled paddy. The outer coil, which is a straw rope, generally plaited, sometimes twisted. is called $b\bar{o}r$. The baja is about one finger thick, it makes only one turn around the straw wall to keep it in place during the process of filling. It is raised higher and higher in proportion as the quantity of paddy in the bale increases and is ultimately slipped off altogether: hela, aba, bajara tonom rarajana, I say, father, the knot of the baja rope has got loose; baja hurinjanre potom dôrôdôrôoa, maranjanredo potom lebteroa, if the baja ring is made too narrow the bale will be too

high, if it is made too broad the bale will be too low, too flat.

II. intrs., to put on a baja rope: bziaeme : modbar salare mukurikore baja lagatina, môreturni salare mačankore, gel salalekare hotokore baja lagatina, gelturuileka salare molorakore, if you make a bale of 1 or 2 maunds you must put a baja measuring up to the knee, i.e., passing the middle of the rope under the toes both ends must reach the knee; for 5-6 maunds the rope ends must come up to the loins, for about 10 maunds the rope must measure up to the neck, and for about 16 maunds the rope ends must come up to the brow.

baja-o p. v., (1) to be used as a bajabaĕar. (2) to be encircled by a bajabaĕar.

ba-n-aja vrb. n., (1) the manner of putting that leading rope: banajae bajakeda tibsi purage lebterjina, he put the leading rope in such a way that the small rice-bale is much too flat. (2) the result of that action, i.e., the straw wall surrounded by a leading rope: ama banajaia raratada, I have undone thy arrangement of the leading rope.

baja (Sad. H. $b\bar{a}j\bar{a}$) sbst., any musical instrument which being of foreign origin has no special name in Mundari, v. g., an harmonium, a mouth-organ. Rulu, banam, etc., are never called baja: baja sariume, play the harmonium; baja baiame, make him some kind of foreign musical instrument.

baja, daru-baja I. sbit., crossing of fibres, fibres in various directions, in wood: ne daruko lalere sobente baja namoa, if you pare these trees with an adze you will find cross-fibres in all of them.

II. adj., of wood having the thread in different directions: ne daru la kā ituna bajayea.

baja-a p. v., to become cross-fibred: daru haratanre pentorjanra bajaoa, if a tree remains twisted while growing, the wood will become crossfibred.

ba-n-aja vrb. n., the amount of fibre crossing in wood: ne sakera daruko banaja bajajana miado bīskā lagoa: the trees of this wood have become so cross-fibred that not one of them can be pared properly.

baja, sikuār-baja I sbat., the lower, net-like part of a carrier's rope, i.e., the part on which the load rests. See Pl. XVI, 2.

II. trs., to make into a sikūārbaja.

baja-o, sikŭārbaja-o p. v., to be fitted with a sikŭārbaja: ne sikūār bacomte bajaakana, rurumbašarte cutankana, this carrier's rope is fittel with a seat of bacom twine, and with long ends made of rurum twine.

bajadāta, majadāta trs., to carry on a pole between two men.

bajadān-g, majadān-g p. v., to be carried on a pole between two men Cfr. dānren.

*bā-jaear Has. bā-jaer Nag. name of a sal tree in which Lutkumharam and Lutkumharia (of the Asur legend) are supposed to reside. This tree

is so called in cutrd. to the jilujačar and the dangrajačar.

Each village has two jaĕar trees: the bājaĕar or flower jaĕar and the islujiĕar, or game jaĕar. When for several years in succession the two great yearly hunts have been unsuccessful, the young men of the village elect a third tree as a substitute for the jilnjaĕar and call it dangra jaĕr, the youth's jaĕar.

If any of these two or three jacar trees collapses from old age or is blown down by a storm, nobody is allowed to take of the wood before the palianr has offered a fowl to Lutkumharam and Lutkumburia. If only a branch fall, and one of the villagers wan's to take it away. he must first give a fowl to the pahanr, who is obliged to offer it Lutkunharam and Lutkum-This sacrifice may take buria. place on any spot within the village boundaries.

The bājaĕar is the original and most important of these so-called jagars. There must be a large flat stone near the trunk, if available at all. It plays an important part in the flower feast in all those villages in which the ministrations of the pahanr are accepted for that feast. (1) On the eve of the flower feast the pahanr must go to this tree with all those youths of the village who have remained dinda, virgins. Any one known to have had sexual intercourse, is strictly excluded on this occasion. There they place the two waterpots filled at the village

spring, from which the pahanr is to augur for rain in the coming year, and then they prepare the place for the next day's sacrifics. (See bāparoļ).

- (2) On the feast day itself the sacrifices of the feast are offered by the pahanr under this tree, and the flowers which the pahanr sticks on each house, must be taken from this tree if they can be reached at all.
- (3) The grinling stone with its roller, used for storificial purposes remains the whole year under this tree. The winnowing shovel and the sacrificial knife remains there too, leaning against the tree trunk. The Mundas maintain that formerly nobody dared to touch these sacred things; but after the entrance of Hindus and Christianity into the country, they began to get stolen. Therefore nowadays the pahinr takes them away to his house.
- (4) The flower feast is the only day in the year on which sacrifices are offered under this tree.

bajaer Nag. var. of bajaear Has.

baja-hisir-tasad sbst., Cheilanthes farinosa, Kaulf; Polypodiaceae, —a small silver-fern with reddish stems. These together with culms of birni grass are plaited into necklaces, which are called bajahisir.

bajan var. of bhajan.

bajað, bajhað (H. bajhānā, to entangle, to entrap; Sad. bajhaek) syn. of ajabaja, arjað, jarutupaļutu, hara, trs., to entangle: sutamem bajaðkeda.

bajað-n rflx. v., to get entangled in smth. by one's own fault: nârikore alom bajaðnu, pailpailte seneme, do not get entangled in creepers walk where there is an open passage bajað-o p.v., (1) to get entangled (in itself): sutam bajaðakanu. (2) to get entangled in smth: nârîre bajaðjanten ulujana, getting entangled in the climber I fell off. Note the idiom: kamiten bajaðjana hiju kain darijana, I was prevented from coming by the amount of work I had to do.

ba-n-ajaŏ vrb. n., the extent of entanglement: banajaŏe bajaŏ-keda sutum mid gantareo kā raraoa, he has entangled the thread in such a way that we won't be able to disentangle it even in a whole hour.

bajaŏbajaŏte alv., in a continuous tangle: kujurinârî daru barabari bajaŏbajaŏte senoa, the kujuri will elimb in a tangle up to the top of a tree.

bajaö, lai-bajaö I. sbst., the sowing of dissensions between two parties by backbiting on both sides: en horoa bajaöte hageareko gopoğtana, it is through the backbitings of that man that the members of that family are fighting with each other. II. trs., to sow dissensions between

II. trs., to sow dissensions between two parties by backbiting on both sides: Patras ukuta jagarte Soma oro Bukae bajaŏkedki na.

bajaŏ-o, laibajaŏ-o p.v., of two people: to be made to quarrel by someone's backbiting on both sides: Patrasa kajite Soma Bukalokin laibajuŏjana.

ba-p-ajaŏ is used adjly. for the habit of sowing dissensions by backbiting on both sides: bapajaŏ horokoa kaji alom āĭuma, do not listen to people who have the habit of sowing dissensions.

ba-n-ajaŏ, laiba-n-ajaŏ vrb. n., the amount of dissension which arises from the backbitings of a certain man in a certain case: banajaŏe bajaŏkedkoa, hageareko gopoĕtana, by his backbitings he sowed such an amount of dissension between the members of that family that they come to blows.

bajhað var of bajað.

baji (Sad.; P. bazi, a stake at play) sbst., a wight: bajire mod takain hartinjana, I lost one rupee in a wager.

baji (Perhaps P. baji play, sport) trs. caus., to make roll down a slope sideways.

baji-q p. v., (1) to be rolled down a slope sideways. (2) to roll down a slope sideways.

baji-n r'lx. v., to let oneself roll down a slope si leways: honks inunteko bajina.

ba-n-aji vrb. n., (1) the act of letting oneself roll down a slope: misa banaile bera tebauterjana, with one olling down the bottom of the valley was reached. (2) the quanity of things rolled down: enkan banajile bajikeda burujanarra soben diriko cabagirijana, we rolled down the stones on the hillside to such an amount that none remained.

baji-aragu same as baji: hutuble bajiaragukeda.

bajiarăgu-u rilx. v., same as bajin.
bajiarăgu-u p. v., same as bajiq.
bajia-n-arăgu vrb. n., same as banaji.

baji-inua sbst., a way of gambling similar to the roulette: three playing cards, one of which is a picture are put down on their face; the banker has to pay as much as happens to be put on the picture card, and pockets whatever money is put on the others. He has of course two chances against one. This gambling which is forbidden by the law, is in favour with the Hindus. Occasionally a Munda joins in it when it is played on the market-place.

baju (Sad.; P. bāzā, arm) I. sbst., a silver armlet worn above the elbow, in entrd. to curla which is made of lac, and tāra or tāro, which is of brass.

II. trs., (1) to a lorn someone with a silver armlet: no hon baransareko bajutaja, they have adorned this child with a silver armlet on each arm. (2) to work silver into an armlet: no rupa bajuaizme.

baju-n rflx. v., to adorn oneself with a silver armlet: bajunjanae.
baju-y p. v., to have a silver armlet

put on one's arm: ne hon baran tiree bajuakana.

bajūria (Sk. bājā, musical instruments; Sad. bajria) I. sbāt., a professional musician, drummer or trumpetter who plays for wages: bajūria Mundahonkore kae hisaboa, Dom, Gāni, emanige, professional musicians are not Mundas, but Doms, Gasis and such like.

II. bajûnîa-n rfix. v., to engage professional musicians: laraĭreko digrikeda kūbko bajûnîaniana, they guined their lawsuit and engaged a number of drummers (for the return journey).

baka, sbst., is the Nag. name for several species of Egret or Heron:

- (1) gaibaka Nag. or pundi ko Has.;
- (2) pusibaka Nag or pusiko Has.;
- (3) jhalia baka; (4) kasa baka.

baka, bakka is used in Nag. instead of baka, but only as trs. prd.: dance bakako tolea enateko bakaea, they tie a hook on a pole and they hook with it.

baka-baka, baka-bakaŏ (Sad.; Sk. bakbak, prattle) I. sbst., cackling of fewls on the run: simkoa bakabaka aĭumledcia urumlena, do kuridia lelamtaĭa, having heard the cackle of running fewls I came outside: there was a kite.

II. adj., with kakăla, same meaning; bakabaka kakāla ajumlena.

III. intrs., of fowls, to cackle while running: kurid namtadkoa, simko bakabak ijada, a kite has come over them, the fowls run away cackling. IV. trs. caus., to make fowls run away cackling: cani bakabaka-kedkoa? What kind of animal has made the fowls run away cackling? baka baka-n rflx. v., to run cackling: cikania boroteko bakabakantana? Also used sbstly:: simkoa bakabakaŏn aĭumledcina urunalena.

bakabakatan adv., with kakala, rikan, nir: bakabakatanko kakala-jada; bakabakatanko nirtana, they run away cackling.

N. B. Idmly. bakabaka is used as sbst., adj., rdx. v., and adv., of a cackling laugh: apea bakabaka hokaepe; bakabakatanko landatana. The adv. bakabakatan is also used of boilling water, but without reference to the sound: da bakabakatan puritana, da bakabakatan lolojana, the water boils and bubbles.

bakad-bukud syn. of badda-buddu.

bakad-bukud generally bakudbakud is used to describe the movements of long, slender worms, like hapad, a leech, mukatiju, a looper, which bend considerably the body upwards or downwards or sideways. It is used also as syn. of bad'unbadlun, balubatu, balunbatun, which describe the same but slighter movements of thicker worms, like the cowdung worm or those which live in the seeds of koronj or rambra. The same movements when there is question of small worms are described by bikidbikid, bitiphitip. I. trs.: durumakane taikena, hotore tiju bakudbakud/icii eonjana, he was sleeping, a caterpillar having crawled and wriggled on his throat he awoke. II. intrs: tijuko bakudbakudjada, the worms wriggle.

bakadbukud-en, bakudbakud-en rfix. v.:hapad daree bakudbakudena, the leech makes wriggling movements in the water. Bakud-en means, to bend the body only once.

bakadbukudtan, generally bakudbakudtan or bakudleka, adv., used with rikan and sometimes with sen: mukatijuko bakudlekuko senea, loopers advance with a considerable bending of the body.

bakudken adv., bending the body only once: bakudkene rikakena.

bakudkenbakudken alv., bending the body now and again, not in uninterrupted succession.

bakailleka pundi Itly., white like an Egret's feather, snow-white.

bakaini-daru (P. bakāen; Sad. Or. bakāin) shst., Melia Azedarach, Linn.; Meliaceae,—the Persian Lilac a planted tree with twice or thrice pinnate leaves, lilac flowers in axillary panieles and drupes with hard several-speded stones. It is a fast-growing tree; its wood, though of inferior quality, may be used for some carpentry works, and even for rafters and roof laths.

bakaini-nārî (H. vikeri māl) in songs bič (rin îrî, sbst., Ciesalpinia digyna, Rottb. Ciesalpinicae,—an arined climber with bipinnate leaves, numerous pairs of small leaflets, showy racemes of yellow flowers and fleshy, turgid pods.

bakal, bakal-daru (Sad; Sk. bakkal, skin, rind, shell) I sbst., each of the four sides which are rejected in squaring a tree.

II. trs., to sow off the sides of a tree in squaring it, i.e., to make bakab (used only of the manner in which the work is done): pura ibilgeben baka!keda, the side or sides which you have sawn off are much too thick. bakab-q p. v., used of the manner in which the sides are sawn off in squaring a tree: baria etange bakab-jana bariado ibilge, two of the sides

sawn off were thick, two were thin. ba-n-akal vrb. n., the excessive thickness, or thinness of the cut-off sides: banakalko bakalkeda pura burkad bakallo senojana, they sawed off such thick sides that much of the hard wood has gone with the rejected parts; banakalkia bakalkeda oendamo kakia cabaakada: they sawed off the sides so thinly that not even all the soft wood has been rejected.

bakaleka pundi, ltly., white like a baka, snow-white.

bakara, sbst., a thick pebble used as described under tilgutunum.

bakara-daru Ho var. of bakar-kurid.

bakar-bakar I. sbst., the bu'bling sound of boiling water, in cutrd. to buku'bukut, the bubbling sound of springs: bakarbakar kam alumjada?

II. adj., with sari, the same sound: bakarbakar sari kam aĭumjada?

III. intrs., to boil with a bubbling sound.

bakarbakar-o p. v., same as intrs.: da sida côĕcôĕoa, ente câcâoa, enate bakarbakaroa; cuili hârabakareo bakarbakartan saria; da anjedjanre ketedketedoa.

bakarbakartan adv., (to boil) with a bubbling sound: da bakarbakartan saritana (or puritana).

bakarakurid-daru, bakarkurid-daru Has. syn. of dodaridaru Nag. sbst., Zizyphus jujuba, Lamk.; Rhamnaceae,—a cultivated, small tree, with branchlets drooping and armed with sharp, hooked, stipulary thorns. Its fruit is eaten fresh or sun-dried.

Lac insects thrive on it but the lac is of inferior quality.

bakara var. of bakra, he-goat.

bakari var. of bakri.

bakăsa, baksa, bokösa, boksa, (from the Engl.) I. sbst., a box-II. trs., to make into a box, ne takătabu bakăsaca.

bakâr, bakârâ Nag. (H. baknā) syn. of jagar Has. I. sbst., (1) speech, language: Mundahonkoreo disumdisum bakâr judagea, even amongst the Mundas the language differs from country to country, i.e., there are several Mundari dialects. (2) a matter for conversation: miad bakâr mena, there is smth. about which I wish to speak.

II. trs., (1) with an inan. d.o., to speak or converse about smth.: etkanae bakaria. (2) rarely used with a liv. bg. as d. o., to speak to smb., to converse with smb.: en horo When from the bakârkiam ci? context or the croumstances it is lear that the sbj. and the d. o. are of different sexes, it means to propose fornication: am Samu en datajrim bakârlia; sabkinac menjadam, mendo am bakârsidalja ci aç bakârsidaledma? Thou sayest that he committed fornication on thee, but the question is whether thou wert not the first to propose it?

III. intrs., to speak to converse. This has never a bad meaning even when the conversation alluled to is between persons of different sexes: horotee bakara, he speaks Mundari, he knows Mundari; gomkeloia bakarla, I spoke with the master;

amnabai, en koram bakargia ci? I say, girl, didst thou speak with that man?

ba-p-akâr, ba-p-akârâ repr. v., to converse. When the sexes are different, it means to agree about fornicating, except in sentences where one inquires about the subject treated in the conversation, as in the following: cingben bapakârkena?

bakâr-o, bakârâ-o p. v., to be said in conversation: ena en rage bakârlena, there has been question of that in the conversation a while ago.

ba-n-akár, ba-n-akârâ vrb. n., the action or manner or amount of conversing: misa banakârte kako asadijana, oroko bakârâruartana, they have not been sated with one conversation, they have started again; banakârko bakârtana, kamiko riringirijada, they are so taken up with their conversation that they forget altogether to work.

IV. In songs bakâr is used as var. of kaji, speech, to speak: Namaga k maji sisibāin aĭumleda ho sisibā, Namaga banakâr naribāin nāteneled. Gonemeako sisibāin aĭumleda ho sisibā, Calameako naribāin nāteneled. Sisi flower, I have heard what they say of thee, O sisi flower! What they say about thee, hari flower, I have heard. I have heard that they are going to give thee in marriage.

bakår-ad trs., to speak of other things, losing sight of the subject of conversation: aińa kajidope bakåradkeda, you have lost sight of what I said.

bakara-denga trs., or intrs., to help to converse, to take part in a conversation, to keep company with people in a conversation.

bakârâ-koţon trs, to interrupt a speaker by questions or otherwise: alope bakârkoţonia.

bakârâ-nam trs., to remember s nth. in consequence of a conversation: "en kajido ririnakan taikena, nadole bakirnamtada, that matter was forgotten, it was recalled to our mind by our conversation.

bakârâ-saba trs, to exhaust a question, to speak so often about smth. that it loses further interest: ne kajile bakârsabakeda. This is syns. with: ne kaji bakârbakârtele sabakeda.

bakârâ-topa syn. of bakárad.
bakâri-vârî is used in songs instead
of bakaininârî.

bak-bak var. of bhokbhok.

baki Has, banki Nag. (Sad. baki) sbst., a green worm or caterpillar cating the chlorophyl of the leaves and even the stalks of planted paddy. The plants do not grow before this pest has entirely disappeared: bakiko montorkeate orgaranu lagaökeateko harkoa, they drive away the bakis by reciting mantras and by applying drugs; bakiko babara sakam jomcabakeate daruuko jomea, entedo kā janoa.

*The remedies in use against this pest are mixed in the water where it flows into the rice-field and so carried to every plant. They act only by their smell. The two generally used are $h\bar{\imath}\eta$, asafoetida, or iribusy.

the straw of a cultivated millet, Panieum Crus-galli, Linn., var. frumentaceum, Trin. The first is dissolved in a vessel with water and poured in the stream where it enters the field; the other is chopped and being thrown in the stream, the pieces are carried all over the field, or a bundle of it is submerged in the stream at its entrance and kept in place by means of a heavy stone, it is left to rot there.

The superstitious practice which is often resorted to in order to drive off this pest and which is called bakiko har, or bakikog rog har, is similar to that which is deemed to drive off an epidemic: the women carry on their head an old winnowing shovel and an old broom and each some earthenware pot containing a few bakis. When they have reached outside the eastern boundary of the village, the pots are broken and the bakis are swept for a pace or two in the direction of the east. The pieces of earthenware, the broom and winnowing shovel and a live chicken are abandoned on the spot. If the pest be passed on from village to village always in an easterly direction it will ultimately reach the Ganges and be carried off by it waters. This belief shows that the practice is of Hindu origin. To pass it on in any other direction would give rise to quar-

baks seems to be the same as baks, i.e., bent or crooked at one end, in cutrd to benko used of

a limb, v.g., hand or arm, crooked and stiff so as to be useless, also of a stick bent or crooked somewhere about the middle.

bakiri var. of bakri.

bakia, bakšia, bakia (Sk.; Sad.) syn. of hartala, sbst., the rind or bark of a tree.

bako (Sk. [bank, a hook, a curvature) I. sbst., a piece of branch and side-branch, so cut as to form a hook; a straight piece of wood tied obliquely at the end of a stick or pole so as to form a hook: ne sota (or sotare) bako tolakana, this stick has a hook tied at one end.

II. adj., used for hooking and having for that purpose a hook tied at one end. A stick or pole on which a hook has been fastened is a bako dān, or bako sota; a stick crooked and hook-shaped at one end is not called bako sota but koko sota. N. B. The only case in which bako has the meaning of crooked and hook-shaped, is when it is used in connection with suku, battle-gourd.

III. trs., to hook, to pull, take or catch by means of a hook fitted onto a stick: en jō bakouiutam. Note the idiom: ne kaji bakonotape r'rinakange, catch hold with your hook of what I say, i.e., fix my words in your memory, or else you are sure to forget them.

bakq-n rflx. v., to pull, v.g., one's own foot by means of a hooked stick.

bako-go p.v., to be pulled by means of a hooked stek; to be caught in the hook which is fitted on to a stick; to have a hook tied at one end: ne sota bakōakana, this stick has a hook tied at its end; aŭri! ama lija bakōakana, waït, thy cloth is caught in the hooked stick.

ba-p-ako repr. v., to hook each other's hooked stick, to have the hooked sticks entangled in each other; to pull each other with hooked sticks: aloben bapakōa bako bagraŏoa; ulikin bakotan taikena, enaddo dān bapakojana.

ba-n-ako vrb. n., (1) the action of using a bako. In tales it is often heard instead of the sbst. bako: misa banakote kale domjana, oro misale bakōea, in one hooking expedition we did not get enough for all of us, let us go once more. (2) the extent to which a bako is used: banakot bakokeda misdo uli darure kā sarēakana, he hooked down the mangos to such an amount that there is none left on the tree.

bako-arăgu trs., to take down by means of a hook attached to a pole. bako-arăgu-u p.v., to be taken down by means of a hook attached to a pole.

bakor Nag. (Sad.) sbst., a clump of bamboos: mid bakor egemcaba-jana.

bako-ulu trs., same meaning as bakoarăgu.

bukoningo p. v.

bakra, bakāra (H. Mt. bakrā; Sad. bakrā) sbst., a he-goat.

baken Kera-Munda, shet. an uncastrated ram or he-goat. bakii, bakiii, bakiii (H. bakhii, cottage; Or. bakhie, yard, compound)
I. sbst., (1) a helge, an enclosure.
(2) an enclosed spot, generally at the back of the house and serving as a kind of vegetable garden.

II. trs., to hedge in, to sucround or close in with a hadge, to make into a bakri, to use as a bakri.

bakri-n rflx. v., is used in the idiom: ratee bakrintana, he protects himself by weeping; said of children who in order not to be punished cry beforehand, also of children who being slightly beaten, at once cry in order not to be besten more. Occurs also in the following saying: kurite bakrintan hopoko rengejan sonjokore okee bilkakoa? When it happens that people who surround themselves with wives (who have several wives) are in need and suffer hunger, who will pity them?

bakri-o p. v., (1) to get surrounded with a hedge. (2) to be made into an enclosure, or used as a bakri. (3) to be used for making a hedge. ba-n-akri vrb. n, (1) the action of hedge-making: misa banakrite kale purakeda, we have not fin shed the hadging in one stratch. (2) the hedge male: misa banakri to hoso batigirikeda, the first hedge we made was blown down by the win 1. (3) the extent or the tightness of the hedge made: brnakriĭ keda sinko mialo kako boloa, he made the helps so dense that no fowl can pass through it: banakrii bakrikeda api gorse biurutertadu, he ma le such an extensiva

enclosure that three fields are enclosed within it.

bakṛi-biur, bakṣri-biur, bakṣri-biur trs., to surround with a hedge: bakṣri j ṭṭateko bakṛibiurea kāredo paeriteko tapabiurea, they surround an enclosure with a hedge of dry branches or with a mud wall.

bakribiur-q p. v., to get surrounded with a hedge.

*Bakṛi-bonga sbst., a spirit who wants to be propitiated by a sacrifice offered in an enclosure: Mahadeo-chandi, Marangbonga and Birsabonga are the three spirits who take the modality of bakṛibonga: bakṛibonga: bakṛibonga: nako. If the sacrifice is not offered at once but promised for a later date an earthen waterpot has to be placed and kept upside down on the ground or on a stick in the enclosure till the promise is fulfilled. In the case of Marang bonga the vessel may also be placed outside the garden.

bakribozga-n rflx. v., to act in the modality of bakribozga.

bakri-horoni sbst., ltly., the one who watches over the garden, is sometimes used instead of the more current H. word mali, a gardener.

bakri-horen sbst., a tufted, perennial, cultivated form of Coix Lachryma-Jobi, Linn.; Gramineae, Job's tear. Another form of this plant, annual and seemingly depauperate, is lovophoren, one stemmed, self-sown in rice-fields and with smaller grains.

bakri-kunta sbst., a fencing post. bakri-tačar, tačar sbst., Cucumis sativus, Linn.; Cucurbitaceae,—the Cucumber, an annual climber, cultivated in the rainy season, in entrd. to berataĕar, Cucumis Melo, Linn.; Cucurbitaceae, and būttaĕar, Cucumis Melo, var. Momordica.

baksa var. of bakasa.

baksis (P. bakhshish, a gift) I. sbst, a gratification, an extra given over and above the wages or pay due for work: ene! miad cuagi baksisi p omamtana.

II. adj., given as gratification: neado baksis taka.

III. trs., to give as a gratification: honko mimid paësae baksisadkoa, he made a gift of one pice to each of the children.

baksis-q p. v., to be given as a gratification: mid taka baksis'ena.

baky (another form of baky) I. sbst., an iron knob with a ring on the top and several turned-up iron hooks around it, used for fetching buckets and other objects fallen into a well.

II. trs., to fetch an object from a well by means of a baku : kûâete baria tinko bakukeda.

biku-go p. v., to be fetched from a well by means of a baku.

ba-n-aky vrb. n., used for the act or the manner of fetching up from a well by means of a baky: miad merom banakyko bakylia eklajanreo kae pocojana, they fetched a goat from a well with a baky so securely fixed that in spite of the animals movements it did not slip off.

bakua and bakuao variants of bhakua and bhakuao.

bakud-bakud, bakuden,, etc., Seo bakudbukud.

bakuI-bakuI, bakuIlekan adj., plump, used of the young of smaller animals, as young mice, rats, kids, lambs, in entrd. to bikidbikid, or bikidbekan which is used even for men and for grown-up animals: môrea bakutbakut kiteahonkoin namakadkoi.

bakuşlakuştan, bakuşleka adv., with kirig, to become fat, and baig or rikag, to be made: mindihon bakuşlakuşlane baiakana, the lamb is plump.

bakulleka and bakullekan syn. of bakulbakul, bakulbakulan.

bakula-ara sbst., a potherb so called. See bakulajanum.

bakula-janum (1. bākila, potherb; Sk. Mt. a tiny white flower) sbst., Argemone mexicana, Linn., Papaveraceae,—an introduced annual now escaped all over the country, with yellow juice, yellow, showy flowers, and prickly, white-veined leaves. In Has. it is called also ratagainijanum and the seeds rangainijan. These seeds, after frying them, the Mundas often mix with their curry or stew. The young plants, and the succulent stems (peeled) are eaten as a potherb under the name of bakulaara.

bal Has. var. of bahal Nag.

bal (II. $baln\bar{a}$, to burn) I. sbst., the action corresponding to any of the trs. meanings of the word: bal $k\bar{a}$ taŭkajana the burning operation has not been performed as it ought.

II. trs., (1) with a single d. o. (a)

to burn a hole in a piece of wood by means of a red-hot iron: rutuko bilkela. (b) figuratively, with tumbu'iko, wasps, as d. o.: to singe the wasps' nest with fluming straw or dry grass tied at the end of a stick.

*(2) with a double d. o. : the man or animal, and the part of the body operated on. The latter may also be put as single d. o. but this construction is less usual. (1) to pierce with a red-hot iron a swollen part of the boly, up to the very centre of the swelling. For this they use the spin-lle of a spinning-wheel, or a piece of iron not more than onesixteenth of an inch thick. operation is performed in order to provoke the evacuation of purulent mitter: môko balkia, or N.B. Tomba, not bal, is balkeda. used in the meaning of to give a touch of fire, i.e., to touch slightly and only for a moment, with a red-hot iron, a swollen or inflamed part of the body in or ler to relieve the pain and diminish or cure the inflammation. This is done generally with the point of a sickle. For spleen it is done with a red-hot rupse held upright. (b) to cauterize with a red-hot iron the inside of a hollow tooth in order to destroy the worm which eats it according to the Mundas' belief: datako balkia, or datako balkeda; lolokeate karad 'datako balkoa riagud jomjad horoko, with a redhot spindle they cauterize the cavity of the tooth of people whom a toothworm eats. (c) with dirin, horn, to

diritako

cut off the horns or the point of the

horns by means of a red-hot iron

(because the points are growing into

hadodkoa. Also to put on fire a dried

Luffa berry (jipaa) slipped over the

points of the horns (in order to

sharpen them by a superficial burn-

the flesh): lolo meredte

ing): jinga kāre dorocoka dirinre tusinkeate enre sengelko söčča. This is a derived menning, so are the following. (d) with lay, abdomen, to burn superficially in the form of two narrow bars about one span long and crossing each other. This is done with a red-hot iron on the side of cattle as a remedy for diarrhoca: lājko balkia, or lājko balkeda. (e) with lotor, strained muscle, to burn superficially with a red-hot iron, in the form of a narrow bar over the strained muscle (of cattle only): lotoško balkia, or lotoško balkeda. bal-en rflx. v., may be used in the cases of mô balen and data balen, when one performs the operation on oneself: lepelumbulenjanate balenjang, looking in a mirror he cauterized with a red-hot iron the cavity in one of his own teath ba-p-al (1) repr. v., used when the burning operation performed is mutually in the case of mo or data (conjunctively disjunctively). or (2) in Nag. sbst., syn. of dai, the spot with burned manure, on which kode (millet) seedlings are raised for transplantation. (3) Ho, trs., to

clear a jungle by cutting and burning trees: ne birrebu bapalea, we

will make a clearance in this jungle

by cutting and burning the trees (4) Ho, sbst., such a clearance in the forest. bapalre gangaibu herea, let us sow sorgho in the clearance.

bapal-q Ho, p.v., of forest, to be cleared by cutting and burning the trees: gota dunguri bapulcabajana, the whole hill has been cleared of its jungle.

bal-q pv., (1) of wood, to have burnt a hole into with a red-hot iron; of wasps, to be singed in their nest with a flape. (2) to be operated on with a red-hot iron in one of the ways described above under trs. The name of the person or animal operated on, when expressed, is always in the nominative case; the part of the body operated on appears in the sentence either as second nominative, or with the affix re, in, or as sole sbj : m'e ballena, môree ballena, mô ballena. But it should be noted that diringee ballena is not said of cattle whose horns have been cut off by means of a red-hot iron.

ba-n-al vrb. n., is used in all cases for the action of burning, instead of bal, also in all cases for the manner or amount of burning; and in the case of holes burnt in wood, it may also be used for the result of the action, i.e., for the holes made with the red-hot iron: banal kā taŭkajana, the burning has not been properly done; banale balkeda jane tebauterkede, he plunged the red-hot iron so deep in the swelling that he reached the bone; rutura banal ka

tankankana, the holes in the flute are not well made.

III. Bal occurs also as intensive affix to the word lo (to burn), or in juxtaposition with the same word; lobaljanain, or lojanain-baljanain.

bal, occurs in the jingle olbal, of which the two parts are sometimes disjoined and put in juxtaposition. I. sbst., (1) the writing of docuof writing: ments. (2) the art munshiko olbalgeko kamia, to write documents is the work of the clarks. II. trs., (1) to write all kinds of things; in this meaning bal is also used in juxtaposition with ol: olbal ituani oleaebalcae, paračeae, horoko itukoae, the one who knows the art of writing writes things of various descriptions, reads, teaches others; duranko olbaltana, they are writing all kinds of songs. (2) to write documents.

olbal-q p. v., (1) to be written in various kinds; in this meaning bal-q is also used in juxtaposition with olq; duran olqtan balqtana. (2) to be written in the form of a document: gardakalkińako jetao kā olballenate, they declared me out of possession because no documents had been written, because I had no written documents to prove my rights.

bal in songs, var. either of lō, to burn, or of ol, to write.

tala Nag. syn., of sundi Has. sbst., the father or mother of one's son-in-law or daughter-in-law. This word takes the prof. pos. affixes in.

m, be, etc,; it is never used as vocative of address, for which sumdi alone is used: bilain, the father (or mother)-in-law of my son (or daughter); balainkaram, the father-in-law of my child, balatebursa, the mother-in-law of his child.

bala I. sbst., (i) syn. of gogonow, maran kupul Has. and maran pera, Nag. the visit to the groom's village to settle the marriage price, together with the ceremonies and feast connected with it. (2) more especially the feast or banquet which immediately follows the settling of the marriage price, closing the day's proceedings, which may be called the betrothal. II. intrs., and bela-p p. v., (1) to hold the betrothal. (2) to hold the feast following the betrothal, to eat the banquet on the day of betrothal: en hulandu balača, or, en hulandu bala oa, let us hold the betrothal on that day : balatanako, or. balantanako, they are feating after the gogonon; balale senkena, or balaole senkena, we have been to a betrothal. N. B. (1) The name of the young man whose betrothal takes place is used in the genitive case with the intrs. bala, not with balag : okočako balatana? Whose betrothal takes place just now? For whose betrothal are they feasting? (2) The p. v. is used imprely, of the betrothal in the meaning of : to take place, to ba celebrated : cimtan balasa? When will the betrothal take place? balani, balagni, and in Nag. also balateni, noun of agency, one who

goes to a betrothal: en dumanrutanko okoeteko?—balatenkoge.

*The bala ceremonies with the accompanying feast takes place in the bridegroom's village at a time pre arranged by the parents of the bride and groom. They give due notice to their own relatives both in and out of their own village, in order that all of them may prepare themselves to offer such assistance, either in work or in contributions of articles of food as each one thinks proper and within his Although the parents of means. the couple to be betrothed have no clearly recognized right to any definitely specified assistance, it is considered as an obligation binding on all relatives to contribute in some way or another towards the expenses of this feast, which generally exceed the means of any ordinary Mundari family. They say that it would be a sin to try and impede a pre-arranged marriage by refusing to offer the necessary help or contribution to the feast.

On the appointed day the bride's father gathers his relatives, men and women, in front of his house and offers them a pot of beer, of which he takes the first leaf-cupful into the adia (store-room) to offer it to the ancestors whilst he prays that they may keep away all harm from the impending feast. Then the remaining beer is drunk and all start on the journey to the groom's village, having appointed a meeting place in the proximity of that village, where the faster walkers must

wait for the slower ones. They take their musical instruments with them. When all have arrived at the appointed place, the musicians start playing with all their might, expecting the party from the groom's village which has to be sent to receive and introduce them When they have arrived in front of the bridegroon's house, their sticks and weapons are taken from them and carried inside. Their feet having been washed, they sit down on the muts which have meanwhile been spread for them, to drink the kujalagarareili fatigue spothing beer) which the master of the house presents them with. After they have drunk this together with the hos's party they are offered a meal of rice with pulse stew, and then all retire to rest.

Next morning at daybreak groon's father calls the village elders together for the purpose of settling the price to be paid to the bride's parents. Even in this quite material business they have recourse to symbolic language. After the two parties have sat down separately, the bride's party shape a first set of leaves somehow to represent bullocks, held together with bamboo needles representing yokes. A second set of leaves are shaped so as to represent cloths. Mud balls are formed to signify rupees. things, in excess of the number of cloths, bullocks and rupees they cally intend getting, are put into a large leaf-plate, covered with leaves and carried over to the groom's party

by the dutam (the master of ceremonies). These take out a somewhat smaller number of bullocks, cloths and rupees than what they really intend to give and return the rest through the dutam. Then bride's party reduce their claim by sending the dutam with a slightly reduced number, whereas the groom's party this time take out a slightly increased number. Generally a third exchange is made so that they approximately meet each other's wishes. After that they meet and settle the last details orally. If a difficulty arises about which they cannot agree the matter is submitted to the arbitration of a panchavat (council) elected from both villages. Should either of the two parents, out of greed to get more or give less, refuse to submit to the decision given, then he is henceforward considered a had man, because it is regarded as a sin to prevent a marriage that has been approved of by the omens.

The ordinary average paid as marriage price, varies in different parts of the country. In some parts it is from 20 to 23 rupees, three or four bullocks and four, sometimes five pieces of cloth, each of which has a special name: (1) the engalagelija, the cloth for leaving the mother (to console her for the loss of her daughter); (2) the jialederalija the shred of cloth for the grandmother, so called because grandmothers generally go about in tatters. The cloth given on this occasion is of course always new, and

sometimes even 2 new cloths are given to ber: (3) the konealija, the bridal cloth, which the bride has to wear on the marriage day; (4) the tenjakoraduti, the waist cloth for the bride's youngest brother, which in Has., is called saraduti. Although this latter be not considered as a part of the marriage price, it is always given. In other parts the average is rupees 6 and 2 bullocks and the abovementioned clothes.

These prices are paid for unmarried girls. For widowed brides only the half is paid.

Part of the price must be paid on the day of betrothal. The money paid is put into a leaf-cup and shown round to each individual of the assembly together with a tuft of dublatasad, couch-grass, before it is made over to the bride's father. If bullocks are given that day, they must also be produced before the witnesses, and the bride's father pats them on the back in token of acceptance.

After this the guests are taken for a bath in the same manner as at the dgarăgu ceremony. On their return to the house the unmarried youths of the village wash the guests' feet and then they are presented with a pot of beer called karkadili and hatamandi, so called because it is brought out in a winnowing shovel from which it is then distributed to the guests.

Whilst the karkadili is being

drunk, somebody brings the bridegroom from the house, carrying him on the hip, (kebeuruz) and, placing him among the bride's party, he says: "Here is your man! Look well at him, in order to see, whether he has any defect or infirmity, so that afterwards no difficulties may be made on this score". Then the guests answer: "No! he has neither defect nor infirmity. Who would dare to speak later on of a wornout plough or a worn-out hoe!" Then they say: "Come now! let us mark our man definitively." And then they either tie a new necklace around his neck or a new turban on his head. During the ensuing banquet the women of the groom's village either anoint the men of the bride's village with oil, or they besprinkle their clothes with turmeric-water.

At noon they gather again in their respective places, in either party the men sitting apart from the women. To this meeting a certain number of men, not belonging to the council of either village, are invited, because now a last inquiry is made to see, whether there be any obstacle to the marriage, which had hitherto escaped notice. If any be discovered, then the match is immediately broken off then and there. If none be found, then the ceremony described under dagragu at; the end, is gone through once more, when the bridegroom, preceded by a torch-bearer is carried out of the house and given into the lap of the bride's father.

After this follows the ceremony called balahaparub or haparubjear. The bridegroom's father brings a pot of beer out of the house, which is at once prepared by one of his co-villagers. Then either party selects from representative amongst themselves. These frequently the chiefs or the sacrificers of their respective villages. two, meeting, clasp each other's hands, are offered a draught of beer in a kind of ladle and after the draught, they seize each other and then greet each from the feet upwards, i.e., each bends down, touching the other's feet with his hands, and rising, brings his hands to his own forehead in salute. Whilst clasping hands one of them says: whose behalf are we two clasping hands?" The other answers: "On behalf of so-and-so." (Here he names the groom and the bride). first asks: "Who made this hand?" The other answers: "Singbonga." Then the first says: "As we now clasp hands, so may they remain joined for ever! If ever thou break this marriage, thou shalt pay a fine of so-and-so many rupees." Here he names the sum according to the local custom). "If not, I shall cut off thy arm, and may thy chest be torn asunder!" The second answers: "All right! and if thou break the marriage, thou shalt pay " etc., as above. In some parts the same ceremony is gone through

without the words being pronounced. By this they intimate that now the marriage contract is final and sacred.

In the evening there is a festal dinner. The two parties sit facing each other, and in the course of the meal they exchange their dishes of rice and their stew-cups (with the contents) three times, thus three times eating each other's food from each other's dishes. By this they proclaim, that now and henceforward, not only the brile and bridegroom are one, but that also the two families have become one.

Next morning the guests are formally dismissed, carrying home with them a hind leg of each of the goats that have been killed for the feast. balate, balage adv., denoting direction to a betrothal. This is often used prolly, with an inserted proll ship, in the meaning of to go to a betrothal: balateko sontana or balatekotana, they are going to a betrothal; balagee senakana or balatejana, he went to a betrothal.

bala (II. bhalā, usad a lverbially) syn. of day, ore, of course, to be sure. It may either precede follow an accompanying adv., : mod takado bala jālekate namoa, or, mod takado jālekate bala namoa, gel taka okore namoa? In simple propositions, in which there is no opposition. bala is preceded by kāci: hijūacoi?-kāci balue hijūa. This is eqvit to: hijugeae dan, hijugeae org, he is sure to come; modeokoğekan bon naminan mand I jomjada, kāci balae puţioa? That brat is cating so much rice, will it not be sure to get an indigestion?

bala-balu, bala-batu, balu-batu syn. of kikakoko, I. adj., foolish: balaba-la honle kultain, we sent him a foolish child

II. trs., to render foolish, to be willer completely: kajitole balabalukja. balabalu-n, etc., rik. v., to behave lik: a fool, to act fool shly: alom

balabalun i 1

balabaln u, balaba'u-u, bilabitu-u, p. v., (1) to be rendered foolish. (2) to become foolish: balabalajanae.

III. adv., with or without the afix. tan: balobalning torjida, I feel foolish; ba'aba'utane leloa, he looks foolish: ba'abalutane rikantana, he purposely acts like a fool.

balač (A. balā or balāe, misfortune) I. sbat., difficulty, stress hardship, sufferings of all kinds: isu balaštega ne ločonju balakada.

II t.s., to inflict great hardships on smb.: d.ku balaej idkoa.

III. intrs., to be in difficulty, to suffer great hardship: ain turni honko menakoa, inku asul eragen balaktana I have six children, it is with great difficulty that I manage to feed them; sangin hora sesen isu bilaka, to travel far is a great hardship.

balaë-n rfix. v., to worry, to trouble oneself with this or that: aminan alom balaëna, eta kuri dōime, do not worry so much, marry again.

bulage, p. v., (1) same meaning as the intrs. (2) to be harassed with difficulties by smb.

ba-p-alaë repr. v, to inflict hardships on each other, to afflict each other: kibu bapalaëa, kabu lapaga, jäle-kagebu baibarakea, let us not inflict hardships on each other, let us not harass each other, let us settle the marriage in some way or other, i.e., without great expenses.

ba-n-alaë vrb. n., (1) vexations, sufferings inflicted by others: nelekan banalaë aloka hobao! (2) the manner or amount of vexations: diku binalaëe balaëjadkoa, horoko hatu ratiko bagejada, the zemindar causes them so much vexations that they abindon even the village.

balaca shet., relationship between the respective parents, uncles and aunts of a married couple, i.e., between the parents of the husband and those of the wife. N. B. Balain, sumding, etc., are not used for the uncles and aunts in question; but sumdi is used also for them as vocative of address.

balaccaban syn. of lolopotocaban, dacaban, cabanamen, is used idmly. in the meaning of to feel unduly proud of smth. one has done: ne kitabin paraseabala—tobedom balaccabaakana! I have read (studied) the whole of this book,—then thou art unduly proud of it! i.e., nothing to be proud of!

bala-haparuh syn. of haparuhjoar I. shat., the ceremony described under this name in the article under bala.

II. intrs., to perform that ceremony.

bila ji Nag. I. adj., rent-free:

bala jī otee namakada.

II. trs. to grant rent-free land: otee balajikeda: he give the land rent-free; otee balajiajina, he granted me rent-free land.

balajī-o p v., to be granted rentfree: en otere māl kā asioa, balajīakana; ote purgsa kā balajīoa, kāredo dikukoā dasikore, it is generally only to his servants that the zemindar grants land rent-free.

balaji, balajige adv., rent-free, without having to pay rent: balajii jomtana, he cats (the produce of his land) without having to pay rent for it.

*balam (II. ballam; Or. Sal. balam) shst., the ordinary lance-head. At the end opposite the point it has a hole which allows the bamboo shaft to be fitted into it. Together with the shaft it may be called balamdanda, balamsota or curidanda. It may be used either as thrusting or throwing weapon. Its length averages from 5 to 6 feet. The shaft at its lower end is always fitted with a barca, an iron point, which is used only to plant it firmly in the ground in an upright position. Pl. 1V. 3. represents a balam (not a barea). Pl. IV. A. represents the barca as is fitted to the lower end of the lance shaft.

*bala-merom sbst., a goat given by the parents of the boy to the girl's family on the day of balasaka. The family of the girl having reached at night, next morning the boy's father takes a lola with water with a leaf above it and one below it, and presents this to the girl's father.

This means the giving of a goat to be killed at once and caten by all together: this goat is called balamerom. The girl's father takes the lota of water with the leaves between his two hands, and with that salutes in turn each one of those who are sitting around. He then appoints someone to kill the goat.

balan var. of bahalan.

balan occurs only as affix and isyns. with bara, hither and thither here and there, all about, from place to place, round about. It appears to be practically limited to the prds. bijir, to glitter, to shine. to flash and biur, to go round, to turn round about. With lift it denotes (1) the constantly moving flashes which are reflected from bright objects when in motion or when they are exposed to several unsteady or flickering lights so that now one, then another part of the object flashes : girjara katora bijirbalantan leloa, the chalice in the church flashes about in the wavering candle-light. (2) the effect produced by fire-flies in the night, or by numbers of small fish moving about together in clear water, because their play and constant change of position shows like silvery flashes among the darker bues of the upper parts of their bodies. In poetry the rootform bijirbalan is freely used instead of bijirbalantan or bijirbalantan leloa: cirpinakodo bijirbalan my chirpis (a tiny fish with silvery colours and darker backs) are

flashing and glittering; ipirpiunko 'ijirbalantanko leloa, the fire-flies flash about ; dangradangriko bijirbalautan simporoakanto pititeko senoa, youths and maidens go to the market bedecked with flashing ornaments. (3) it is us d also of branched lightning : bijirbala atane hiciriada, the lightning about in all directions. With biar it stands in the rflx, v. kôčtan horoko biurbalazentana, beggars move about everywhere; en hon dați nanamtee biurbalamentana, that boy comes back again and again to ask for a paper cover.

bālað var. of bahalað.

balaoni sbst., one who goes to a betrothal. See bala.

balārēs, berēs Nag (Tam. pala, many) adv., very much, exceedingly: balārēs sibila.

bala-saka syn. of gogonom, sbst., the settlement of the bride's price and all that is to be observed by both parties on that occasion: balasaka soben pariaojana, arandi sekar sareakana, all the ceremonies of the balasaka are finished, only marriage remains to be performed; balasaka, arandikorandire inia racare kabu duba, we won't take any part in his marriage arrangements or marriage feasts; balasakare agia omkedte miad balamerom korahona aputce omakoa, ente oro miadni mente hatuhagako agiako telača, on the day of the balasaka the groom's father having given the symbolic lota (meaning the gift of a goat to eat) gives them a goat, and then

bale

for still another goat his co-villagers also receive the symbolic lots

balbal, (fam. merwai, perspiration) I sbst., perspiration.

II. intrs., construed prsly. or imprsly., to perspire, to sweat: balbaltanain or balbala, it is hot; isu balbala, erago balbala, it is very hot.

III. trs., to cause trouble or diffeculties to someone: balbala,

ba/ba/-en rilx. v., to put oneself into perspiration, to make exertions: upaegee ba/ba/en/ana.

balbal-q, p v., to get into perspiration: ciam bulbalqtana?—nēgen balbalq'ana, dost thou perspire? —Yes, now I begin to perspire.

Note the idiom: aminara kajireo kao balba'atana, however much be said, he does not mind.

balbal-da sbst., (1) syr. of balbal, perspiration, sweat: ballal or balbalda jorotana, or lingitana, the perspiration flows. (2) the result of distillation: arki enado madukamna balbalda, native liquor is produced by distillation of -the flower of Bassia latifolia.

bal-bu trs., to burn a hole in wood by means of a red-hot iron: kāēadjam ballukeate hisirin gutum, having burnt a hole through the Abrus seeds, I shall string them up into a necklace.

balbu-gg p. v.: kåčadjam balbuggtana bale I. sbst., a noose, a running knot, a snare made of thread, horse, bullock or buffalo hair, when used to ensnare birds, rats or lizards; made of thick cord if used to ensnare

inckals. The one made of horse hair is called sadombale; there is no special name for those made from other material. The cpds. cere ale, kateabale, couriabale, tetergabale, tuiubale, indicate in their first member the animals whom it is intended to ensuare, v g., cerebale, a snare for birds: tuka unduleka baiakanre, cctanra kotore balee tolta ad tankage en undure balee mandaŭbiurea entedo cêrê bolotanre kāre urnatanree baleon, when the nest is made like a hole, i.e., has a narrow entrance, he fastens the snare on a branch above and arranges the snare nie ly around the opening, then the bird while coming in or going out is ensnared: rici asultanko tetengako goleaia oro ača bore baleko pucukedci kadsakenko tanija, those who keep a hawk whistle to a blood-sucker and having put around its neck a snare which is attached at the end of a stick) they pull it suddenly.

11. trs., (1) to catch in a snare, to ensure, physically or merally: durko, citriko oro gereako katikadreko balekoa; en sardar pura horokoe baleakadkoa. (2) to u e as a snare, to make a snare of smth. (3) to call smth. a snare.

Note the idiom: pitte sendin samporoakana, do nerepe baletquia, I made ready to go to the market, but you have ensuared me here, i.e., you have given me so much work to do that I cannot leave.

bule-n rflx. v., to put purposely some part of one's body into a running knot; to hang oneself. bale

bale-g p.v., to be ensured physically or morally: thunare ama kajitera balejana, I have been entrapped (v.g., into forced labour) at the police station whither I went at thy suggestion or bidding; sardāra kajitera balelena, I was enticed by the sayings of the coolie-catcher.

ba-p-a/e repr. v., used with knjite, by speech: to ensuare each other morally: Soma org Budua janao knjitekin bapalea.

ta-n-ale vrb. n., the action of ensnaring: nelekan banalete middo kam balekoa, thou wilt not eatch any thing if thou puttest the snare like that; musia banalete gelea putamkoia baleledkoa, in one putting of the snares I ensnared ten doves.

bale poetic form of bal, which in songs is a var of lo, to lurn:
Sinbirdo, kulač, tera! 1 lotana;

Madbirdo, niar, tera! balelan. O hare! look there! the forest of trees is aflame: Look there! O musk-deer, the bamboo forest burns.

bale (Sk. bāla, child, foal; Or. bolo) I adj., (1) newly born: bale hon, a baby before it begins to walk, i.e., up to the age of two years; bale merom, a kil, etc. (2) just or recently budded or sprouted: bale mad, a newly sprouted bamboo, a tender shoot of bamboo. (3) recently or newly developed, young, fresh. In this meaning it yields the idiomatic expressions: (a) bale kera and bule uri, a young buffalo or young bullock not yet full grown, but which can no more be called a calf. (b) bale hapanum, syn. of cenda

dangri, a girl about twelve years old.

(c) balg oped, a young man having reached maturity. (d) balg sepered, syn. of conda dangra, a boy 15 or 16 years old. (e) balg opad, or simply opad, any young tree about as thick as the wrist; often applied to saltrees. (f) balg sengel, charcoal in that stage of combustion in which the flametis still bluish. (g) balg vli, rice-beer which is not fully fermented. (h) balg canth or balg muly, new moon, on the second or third day.

II. trs, syn. of hon, uiv, azar, posa, dere, the lit being used only in jokes: to give birth to, to throw (of animals only). N. B. For birds azar and pour are used; for men jonom is the usual word but hon and dere are also occasionally used: merom barine bulghedking, the goat has two kids; seta ba'ë ina, the bitch has a litter of puppies.

balgen rflx. v., to act like a child, to act childishly; to pretend that one is much younger than one really is: nido kae ratina, a ndom balgentana, this little fellow does not cry, but thou (who art so big) thou criest like a baby; en hyramdo pura kajiree balgentana, that old man often acts childishly; gelmôre sirmae men, balgentanae, he says fifteen years, he makes himself much younger than he really is.

buleukan is the only passive form used. It occurs as an adj. syns. with balg: ili bulegea, or baleakana, the rice-beer is not quite ready; sengel baleakana sipuleme, the charcoal is not live enough, ply the

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bellows.

bale-hai sbst., a species of fish. It grows 8 to 10 inches long, is thick-headed, with a body tapering to the tail. It has no scales, has gills are and the moustaches. thorny. It lives in rivers, pools and rice-fields.

bale urun syn. of bacarurun, trs, with da as d.o., to draw water by means of a vessel which is held in the running knot of a rore.

baleurun-o p. v., of water, to be drawn by means of a vessel which is held in the running knot of a rope : kûâete da balauruzoa.

bāli Has. var. of bahali Nag.

bali, bali-bica, bali-gitil (Or balī; Sad. bali loha; ? from H. balu, sand) sbst., iron-sand. This ore is found nearly everywhire as deposit in water-courses and rice-fields. T t gives much better iron than bica, iron-stone. Nevertheless the native blacksmiths generally prefer smelting iron from stone, which it is enough to break in pieces, while iron-sand requires a lot of washing before it can be put in the furnace. Iron from sand fetches a much higher price than iron from stone. Some blacksmiths make a speciality of iron from sand, and these have never to carry and sell in the markets the objects they made; they get more orders in advance than they can attend to.

bali-mered sbst., iron made from iron-sand: bicamcredete balimered bugina.

(corruption from the balistar

Engl.) sbst., a barrister at law.

balti (Sad.!; Mt. baldiya) sbst., a bucket.

balu (Or. ba/-bay) I. sbst., (1) madness, insanity: môre mālekae omkitaete balu ranu balulena. hokajana, he was mad for about five days, the madness has stopped since they gave him a remedy; bulu sabakaia, or balu namakaia. Itly., madness caught hold of him, he has gone mad. (2) hydropholia: tuĭukorco balu hobaoa ci?

Note the phrase balu bain, to feign madness: horo magockiei kacairire balui bainjana, having murdered a man he feigned madness in court. II. adj., (1) of children who have not yet the use of their reason. In this meaning it is used also as adj. prd. but not as adj. noun: hondo cilekatee iskuloae balugea? How can that child be sent to school ? It has not yet the use of reason. grown-ups: stupid. In this meaning it is used also as adj. prd. but not as adj. noun: en horodo balugea. (3) of grown-ups: mad, somewhat like the Engl. mad in the word madman, i.e., rather as first part of a epd. word: balu haram, the mad old man; balu buria, the mad old woman; talu horo, the madman. (N. B. Baln horo may mean also a stupid man). In this meaning balu is never used as adj. prd., but it may be used as adj. noun: balu hijuakana ci? When used as a nickname nevertheless, it has the meaning of stupid: he balu! hijua-

kanam? In order to say that a man is mad, instead of the adj. prd., either the df. prst. of the a. v., balulana, or the prf. of the p. v., baluakana, are used. The participles balutan and baluakan are used as adj. qualifying nouns standing as sbj. or object in a sentence, whenever one fears that by using balu he might be understood to refer to a stupid man: entedo okotaren balutan horo (or balu horo) ale orare bolojanci sobenăe ulțapultaetekeda, then a mad fellow from goodness knows where, entered our house and began to upset everything. (4) affected with hydrophobia (of animals only): balu seta a mad dog; balu luin, a mad jackal; balu tagukula, a mad hyena.

balu

III. trs., to render smb. m d, to madden, to dement, to stupefy: ranuteko balukia, they made him mad by means of a drug; bouga balukia, a spirit has made him mad: kajiteko balukia jetana kie kajiraraadkoa, they maddened, stupefied him by what they said, he answered nothing.

IV. intrs., (1) to be mad, to be insane, to be demented; balutanae. (2) to act stupidly, foolishly: kurikoa kajitee ba'utana, he foolishly follows the advice of his wife. (3) of small children, not to have yet the use of reason; it is especially the prf. which is used in this meaning: hondo baluakana or lalugea. (4) to have hydrophobia: s ta balutana. It may be used also of men when the special meaning is clear from the context : seta huakitee halutana.

ba!u

balu-n rflx. v., to act stupidly, foolishly: alom baluna, do not be a fool.

balu-u p. v., (1) to get hydrophobia : gomkea seta balu setalo hupualenci, alokae balun mente gomke totekia, after the gentleman's dog had been fighting with a mad deg, the gentleman shot it to prevent its getting mad. (2) to become mad, to get a fit of madness : taramara horoko ponami partedko baluua. (3) to be rendered stupid or foolish: löbirika hosro kajite purasa hoyoko baluutana, people are often made to act foolishly by a lie which excites their cagerness.

balubalu, balubaluge adv., foolishly, stupidly: balubalum kamitana.

*N. B. All the aborigines of Chota Nagpur, Oraons, Kharias, Mundas, etc., believe that a person bitten by a mad dog, will become immune against hydrophobia if he eat as seen as possible the raw liver of the mad dog which bit him. It is said that this was the general practice formerly. But nowaday it seems no more to be resorted to. Other remedies are now in use, v.g., a mixture of the roots of huria itike, garagolanci and prikibā. To immune dogs against the effects of the bite of a mad dog it is still the practice to cut off a bit of one car, though other remedies, like the one mentioned above, or the ruhin beetle erushed and mixed in the food, are

likewise, or concurrently administered to them. I have heard of at least one case where the cutting of the tip of an ear proved inefficient.

balu-batu var. of balabalu.

balu-candoa see ad-lasad.

balu-sêrâ sbst., (1) childishness (of children who have not yet the use of reason). (2) stupidity (of grown-ups), used of habitual stupidity: initare balusêrâ mena, he has no sense, no common sense: ama balusêrâ kā cabaotana, ama balusêrâ cimtara bageoa?

balu tão, balu teoa, balu toca syn. of tão, teoa, toca, sbst., Coriaceas indica, the Blue Jay or Indian Roller. This bird is called the mad or stupid tão because, who is shot at, it does not realize its danger and does not fly away at once, but looks stupidly at the hunter.

Bamârê sist., a Brahmin.

bamârê-mocan p v., ltly., to become brahmin-mouthed, i. e., not to have caten any meat for some time pa-t: turŭi candutaeten bamârêmoca-giriakan n

bamarê, gotal ao syn. cf gosaiz-bamarê, ozrikaç, gurumukho naŭa-dhubio, p. v., to become hinduized: Sandigaorenko gota hatuko bamarê-gosaizakana, the whole village of Sandgaon has become hinduized.

bamba Nag. syn. of ho Has. childish for uri, bullock.

bambakað (Sad. bambaklak syn. of badakað, but may be used also when only one individual is stared and runs away.

bambar I. sbst., delirium : bambar-

tee kajila, he said it in his delirium. II. trs, to frighten or excite so as to make run or fly about madly: niliko sotate soboledkocii bamburtadkoa: kaŭako gitiakan darure togo dekencii bambarkedkoa.

III intis., to be delirious, to rave. bambar-en rflx. v., to be frightened or excited so as to run or fly madly about.

bambar-o p. v., same meaning.

tambaru (Sad. bambun) I. sbst., (1) a torch consisting of some rags or fibres, like hemp, drenched in any kind of oil or grease, tied around a sickle or some other piece of iron and then lit: nidadipliko daparomtance bambaruko idiia, when it is at night that they go to meet the marriage guests, they take torches. (2) a piece of tin suspended by the four corners and bearing a fire, often carried in winter by shepherd boys and used also in searching for mangoes under the trees at night.

II adj., with scrayel: (1) the same as bumbiru in the second meaning, (1) a great heap of burning materials from which a string heat radiates, consequently not used for a bursiscrayel; the heap should be about a yard in diam. and a foot high.

III. trs., with seaged as d. o., to make a banturn seaged (in each of the two meanings): seaged banturpe. (2) with san or goeta, to heap up firewool or dry cowdung on the fire so that this becomes a great heap radiating a strong heat.

(3) to use rags, or fibres in making a torch: jîrîbaĕarko bambaruakada.

bambaru-u p.v., (1) with sengel as sbj, to be made into a great heap which emits much heat : sengel bambaruakana: to be put on a square suspended piece of tin: sengel tipre bambaruakana. (?) w.th san, or goëta as sbi., to be heaped up on the fire so that this becomes a strongly radiating heap: gôĕta bambaruakuna. (3) of rags, or loose fibres, to be used in making iîribaĕar toltompejanci a forch: bambaruakana, the hemp fibres having been thickly wound around serve as a torch.

bambi (H. bāmhni, a stye on the cyclids) sbst., a relapse; is used only for conjunctivitis of the eye. and occasionally for sores; otherwise dunuârâ is used: medbambirate betekane sadaŏotana, he is very much harassed by his relapse of conjunctivitis; gaŏbambi, the starting afresh of a sore which had healed.

bambi intrs., or bambi-o p.v., to have a relapse of conjunctivitis, to have a sore starting afresh: gaŏe bambiotana; baria hupurin honkin medkin bambijana.

bambu (Engl. bamboo) sbst., sometimes used in Nag. instead of bogant for a pole used to carry a load between two men.

bambud adj., used of edible, many-seeded berries which happen to have only a few seeds, or undeveloped seeds. The

term is applied also to the individual trees which always bear such fruit : bambud ari, figs of Ficus Cunia, Wall.; Urticaseae, badly developed seeds and consequently scarcely edible; bumlud aridaru, a Ficus Cun.a which always bears such fruit: bambud tambaras. a few seeded guava: bambud tambărasdaru: bambud tačar, a cucumber with few or badly developed sieds; bambud kantara, a jack-fruit with few or badly developed seeds; in such a fruit there is also but little kosa, pulp surrounding each seed, and much gabe, stringy and uncatable substance which separates the kosas from each other; therefore the contrary of bambud kantara is kosaakan kantara.

bambudo bambud-oromo p.v., to rise very slowly at the end opposite to that which is being pushed or hammered down. entrd. to pintulrakato Nag. cimtulrakabo, to see-saw, to balance around an axle, one end rising when the other goes down, in the free air, not connoting like bambudorong that the object is embedded in smth. or closely applied to the surface of smth. immovable: netaren tanre hantare bambudotona, while I hammer down the nails on this side, those on the other side rise.

bamgo'a syn. of go'abān I. abst., a cracker exploding with one sharp crack.

II. intrs., to explode such a cracker apisako bamgolakeda.

bamo: oe-hulam sbst., the second

day after the flower feast, when everything is over and nothing remains of the feast, not even a remnant of rice-beer. Haikarākom, the day on which they sacrifice stewed fish, generally the eve of the flower feast, bāparoḥ, the flower feast, and bābasi, the day after the flower feast, when they feast still on the remnants of the feast's banquet, are used intrsly. as well as sbstly., whereas bāmoroĕ is never used intrsly. because on this day nothing special is done.

bān (Tam. wentu, burning; Mt. rocket; perhaps H. bān, arrow) sbst., fireworks. These are distinguished as follows: hukabān, a fire-pot; cicibān, a cracker exploding with a series of cracks; golabān or bangola, a cracker exploding with one shurp crack; akāsbān, or sorgobān, a sky-rocket; curgyībān, a hand-rocket; carkabān, a fire-wheel: bān arandireko calaŏea.

*bān (Sad. a spell; Or. bân, ditto) sbst, is restricted to the terminology of sorcery or witchcraft and denotes a spell, or, as the Mundas conceive it, a sickness-producing which wizards or witches command their najomborgas to shoot (in an invisible manner) against their victims, even as a hunter drives an arrow at game. These spells are specified by placing before them the names of the sickness they are meant to produce or the particular harm they are destined to inflict: danuk ŭ bān, the tetanus producer, sengelban, the

destined to throw the victim into the fire. It is believed that spells can never fail to produce their effect so that spells which are diverted from the intended victim by virtue of the mantras of deords (neutralizers of witcheraft) fall back on the wizards or witches or some member of their families.

The trs. calao with ban as d. o. means to throw a spell, to cause a sickness or other infliction in the manner just described. The agent, i.e., the sbj. to this prd. is always the witch or wizard (the evil spirit directing the arrow to its victim, is forced by the secret power of the wizard or witch to act as a willless instrument): najomburia gunte bane caladea, the witch throws the spell by virtue of her secret power. The victim against whom the $b\bar{a}n$ is directed stands as d.o., not as ind. o.: bānko calaŏlja, iduurõe bugioa, they have thrown a spell on him, I doubt whether he get all right again.

The passive togo, specified by $b\bar{a}n$, means to become or to be the victim of a spell. Medicine-men use this expression of any sickness for which they cannot assign a natural cause: $b\bar{a}ne$ $t\bar{o}$ akana, he is the victm of a spell.

hem sbst., as d.o. of bid, the first bundle of paddy seedlings, planted for a artitothe field and given leave to plant, anus generally having first offered a sacrione I fice on the spot.

This he does for each family in turn: roapunare oraora banko bidea, tunduredo kurihonko losodreko susuna, in each family at the beginning of the paddy planting they raise, i.e., they plant the first bundle of seedlings. (These seedlings are planted one by one like the others.) At the end of the planting the girls who help in it, dance and splash about in the mud.

bāna Ilas. bahana Nag. (II. Mt. bahānā; Sad. bana) I. sbst., a false pretext: bānam kajitana.

II. adj., falsely pretexted, or falsely pretending: $b\bar{a}na$ horo hosŏrote kamii baneaòntana, a false pretexter frees himself from work by a lie.

III. trs., to falsely pretext, to free oneself from some work by a false pretext, to lie about an intention or cause: kacāīrire bancaŏnmente eskarko bānaea, in court they lie about the intention they had, only in order not to be condemned; bānakedieae, he told us a false pretext.

bāna-9 p. v, to be falsely pretexted, is used with the sbj. kajı, speech, expressed or understood: hon hasutana mente bānajana, it was falsely pretexted that the child was sick.

ba-p-āna, repr. v., to invoke false pretexts towards each other: dengale apasijanre ale ciulao kale bapāna, we amongst ourselves never invoke false pretexts when our help is asked for.

IV. Bāna as affix to trs. prds. forms strongly idiomatic ends. in which the afx. may be rendered by the Engl. phrase: in its stead, as a make believe : akoge jiluko jomre, ain cikanain jombanaca? (from a tale) if they eat (human) fish, what shall I cat in its stead as a make believe (so as to make them believe that I too am eating human flesh)? Soben darura nutumin namtina, mendo alom udubbānaińa, I want the names of all trees, but do not give me falsely pretended or concocted names: en kitab alom otabānača, i ku re ciu'ao kam taikena, do not turn the pages of that book pretending to be able to read them, thou never wentst to school; aina hake daru mabanae idila, entee kumburula, he took my ave under pretence of cutting a tree. stole it : soțaira idila tambanamente, I took a making believe that I was beating or going to beat the child.

bana syn. of buri, birmindi sbst., Melursus ursinus, the Sloth-Bear, the black bear of the Indian Peninsula: bana horokolo daparomjunree didina, aĕurkatae ripiaripia-ea oro lacoe labarlabarea oroe pūrea, en ulidate tojanre midbar pītleka babāta taina, when a black bear comes face to face with a man it rises on its hind legs, waves up and down its forepaws, shakes its lips and spits (with a sound lilke pur); if one is hit by the spittle it will itch for more than a week.

bā-na-tatāli sbst., ltly.: neither the flower feast nor the balaŭ'i feast, i.e., no feast whatever: nia okoe nelakada bānabataŭ ire? Who ever partook of his rice or bor in any feast whatever? (i.e., he is a miser).

bā naki sbst., a nice lit'le comb which young men stick in their hair and maidens in their chignon, as an ornament. It has only one range of teeth while barandar naki or burranaki, has two ranges of teeth. Both bānaki, and burianaki are made of bamboo by native artisans; bānaki ūbre bādarioa.

*banam (probably in imitation of the sound produced by the instrument. with inserted n, so that it means an instrument sounding bam-bam, though the Mundas themselves in their songs describe this sound as being piolio-piolio, in the case of a small banam, and basumsumsumbasumsumsum, in the case of the larger banam which is called haram banam) I. sbst., a single-stringed fiddle made by preference of kasombar wood (Gmelina arborea), having a total length of about 19". See Pl. XXVIII, 4. The more or less rectangular part is the sounding box, 2" broad and about five and fiveeighths of an inch high. Fig. E shows the section through its centre. The open space on the top of it is covered with a varan (torod or loë!eterga) skin. When the skin of a varan cannot be procured it is replaced by a goat skin. This piece of skin 6" long by 2" broad is fixed

by means of small pegs of various lengths and about two-twelfths of an inch thick. Right in the middle of the anterior part of the sounding box, where the arm begins its curve there is a hole 1" troad and 11" high pierced through the side of the box to allow the sound to escape. The string is a brass wire about onetwelfth of a millimetre thick and about 17" long; it is fixed to a small knob in the middle behind the sounding box at one end and to the peg regulating its tension at the other or arm-end of the instrument. This peg is about three-tenths of an inch thick on the top and about 41" long. The bow is made of a slice of bamboo about five-sixteenths of an inch broad and a trifle over throctenths of an inch thick. The horsehairs are very thin, their aggregate making a rubbing surface of about one-sixteenth of an inch The height from these to the centre of the bow is about three inches and one-eighth of an inch, the length at the base being about 10". The bridge supporting the string is three quarters of an inch high, seveneighths of an inch broad on top, one and a quarter at the bottom and onetenth of an inch thick. On the side, in the arm-curve there sticks a lump of resin of the Boswellia thurifera. with which the horsehairs are rubbed.

In many places the brass wire is replaced by a bundle of from five to ten horsehairs, while in the bow there are only three or four horsehairs. II. intrs., to play the fiddle: nido sinsatube banamea; alo, Santau, banamea, (song), do not, Santal, play the fiddle.

banam-dandi sbst., the shaft or arm of a fiddle.

bana-naki syn. of gomanaki, sbst., Leneas cephalotes, Spreng.; Labiatae,—an annual herb, 1-2 ft. high, with white flowers in large, terminal, globose whorls. In Gangpur it is used as a potherb under the name of nakiara or nakipara.

banar (Sad. information, trace of whereabouts) often used as a evn. of the Mund. sirih. I. sbst., a clue, a trace, a hint. (never used of footprints): aina sadom adjana, inia banar tisingin namtada, banardo janao kajite hobaoa, banār means always information Ьy word. II. trs, to get information about the whereabouts of smb. or smth: adakan sadomle banārak jia; banāra-(with inserted ind. o.) they have given us information about his whereabouts.

banār-q p. v., to be indicated by some information as to whereabouts: kae banārqtana, we don't hear anything about the place where he may be.

bana-rama syn. of banasarsar.

banar-bara trs., to look for information as to whereabouts: banar baraepe, ju! or banarbaraipe, ju Go and search for information of his whereabouts.

banar-rikan rfix. v., to frequent places from which information o. one's presence may easily reach

others: kae banārrikantana, he lies ow, he is in hiding, keeps aloof irom places from where some news about him might reach us, or might reach the authorities.

bana-rua syn. of baisiurui.

bana sarsar, bana-rama syn. of burisarsar, pusirama Has. gaimuci Nag. shst., Martynia diandra, Glox.; Pedalinoae,— the Devil's claw, a tall coarse herb very common on roadsides and near villages, with nile gloxinia-like flowers and a fruit which, when dry, is sharply double-clawed; hence the name.

banāt (II., woollen cloth, broadcloth) I. sbst., a cotton blanket. II. trs., to weave cotton into a blanket, banātdo calani lija: horoko akoa kasom kako banātea, cutton blankets are all imported, the Mundas don't use their own cotton to make blankets.

ban ban var. of bhanbhan.

ban barud or simply ban, shot, fireworks.

bancao (H. bacānā; Sad bacaek)
I. sbst., salvation, deliverance, escape: bancao kā namoa, there will be no escape, escape is impossible.

11. trs., to save, to deliver: bancao kain darinia, I was unable to save him. bancao-n rflx. v., to escape, to deliver or save oneself: jeheletee bancaon-jana, he managed not to be put in jail, or he escaped from jail.

ba-p-ancao repr. v., to save each other: gunacitare bapancaope, in accusations, true or false, save each other.

bancaŏ-o p. v., to be saved or delivered: sajăietee bancaŏjana.

bu-n-ancaö vrb. n., (1) the amount of saving: en okil sabakanko banancuöe bancaökedkoa miado kae jehelrikakedkoa, that pleader saved those who had been caught, to such an extent, that he did not let them put even one into jail. (2) the result, i.e., the people sived: misa binancaöko sabruarjana, those who escaped once or for the first time, were caught again.

bancao hora sbst, a way, a means of saving, a way of escape.

bancaon-hora ebst, a way, a means of escape, of saving oneself.

băncaoni noun of agency, one who will save.

bāncaðni noun of agency, one who is in the habit of saving: $B\bar{a}ncn\bar{o}n\dot{i}$, the Saviour.

*banda (H. bandh, a weir; Sad.) 1° syn. of dhila. 2° I. sbst., a bund, a more or less large sheet of standing water, produced by drawing a dam across a ravine with running water and then allowing an outlet for the water at a spot higher up, on the side so as to obtain the desired depth and surface of water. This method of storing water is extensively and often cleverly used by the aborigines in Chota-Nagpur in order to turn great parts of their hilly and undulating country into rice-field terraces. has a double advantage: (1) The lands under or behind such embankments are easily levelled into ricefield .terraces of several different levels, because the running water is

now kept away from them. But the water oozing through under the dam keeps them always supplied abundantly with water, that those fields vield most and are independent of the practically vicissitudes of the rainy season. often so disastrous to other ricefields. (2) The kind of tank erected by the embankment gets silted up with the time and thus yields a new series of very fertile fields: bandac tolkeda, he has made a bund, ltly.; he has tied a bund.

II. trs., to make a ravine into a bund, to make a weir across a ravine: netarebu bandača, or gara netarebu bandača.

banda-o p. v, of a ravine, to be made into a bund: ne gara apita banda-akana, this ravine has been banked up in three places.

ba-n-anda vrb. n., (1) the manner making bunds: \mathbf{of} or amount banandako bandakeda, gota garako cabakeda, they have made such a number of bunds that nothing remains of the ravine. (2) the result of the work, i.e., the weir or bund in as much as it is made: misa banandadoc hakeda, cţa somte bandaruraakana, the water broke through the first embankment they had made; they have had to make the bund afresh.

banda-bo syn. of bandatunuria sbst., the upper end of a bund, i.e., the side where the water flows into it.

banda-da sbst., the water in the

bund, or water brought from the bund: daridam aula ei bandada?

banda-kundam sbst., the ground or field at the foot of the embankment of a bund.

bandar (H. bandhak; Sad. bandha) I. sbst., a mortgage. There are two kinds of mortgage: the nendabandar and the dobandar. The first in which the price can be refunded only at stated times, is again subdivided in jarpeski, in which the debt remains even after the period of mortgage has expired without the money being refunded, and dolbandar, in which the debt is cancelled at the end of the period of mortgage. The law does no more permit dolbandar for more than seven years, nor jarpeski for more than five, not even by renewal of the mortgage deed, so that in any case the mortgager may retake possession of his field as soon as the period has expired. In the dobandar the mortgager may refund the money at any time he is able to do so: ote janao nendabandarteko auĭa, dōbandartedo kā, fields are always mortgaged by nendabandar.

II. adj., which one holds in mortgage: bandar otere kā jaralena, the field which I hold in mortgage has produced nothing.

III. trs., to mortgage: ote soben tače bandarakada Somatare, or bandarte Soma omakaia, he has given a'l his fields in mortgage to Soma. bandar-p p. v., (1) to be mortgaged: bandarakan uri gogjanre ūrra gonom baransare hatimoa, takado kū

halruar hobaoa, if a mortgaged bullock comes to die, the price of the skin is divided between the mortgager and the mortgagee, but the money has not to be refunded; bandarakan otera ari, bandarte autan horogo cirgal lagatina, hajanre ad kae bairuarkere, taka halruar hulan pancāitra bicārleka takae namruarea. the mortgagee of a rice-field has to take care of its embankments: if they get broken through and he do not repair them, he will receive on the day of payment only such a sum as will be allotted him by a judgement of the panchayat. (2) as used in tilgutiinut, see description of this game.

ba-n-andar vrb. n, (1) the action of mortgaging: misa banandardo halurun jana, eta somte bandarakana, the first mortgage has been paid back, but it is mortgaged afresh. (2) the amount of mortgage: banandare bandarkeda miad jaked doked kae sarēana, he mortgaged his fields to such an extent that he has not kept in his possession the least little rice-field. (3) the result of the mortgage, i.e., the object mortgaged: aputen banandar honko aŭriko halurunea, the sons have not yet freed the fields their father had mortgaged.

bandarte adv., used with om, to give and au to acquire: through mortgage, in mortgage. Note the idiom. cpd. mocabandarte, by simple promise of refunding or restoring, also used with om or au.

bandarkeda sbst., a mortgaged thing.

bandarkedi, bandarkini or bandarakani sbst., a mortgaged animal.

bandarkeni or (v. g., ote) bandarkedi sust., the mortgager.

bandarte aukeni shst., a mortgagee. In the aboriginal villages of Chota Nagrur it generally means one who enjoys the usufruct of fields owing to a lean advanced to the mortgager: hambal loĕora midge taikenatain, ena bandarte aukeni sītante, honko orodo asul kain dariakoa, I had one second-class rice-field, since my mortgagee is cultivating that I can no more feed my children.

bandar-kundar jingle of bandar used in the same meaning and manner, but without corresponding vrb. n. Kundar, in songs, is the var. of bandar.

banda tunurin syn. of bandabo.

bandela shet, occurs in the Asur legend in the meaning of bander, bund, and in songs as var. of iker: Nupelebā nikiredo gūlegūle, Tārāēbā bandela bijirbalan. The pool where is the locus flower, looks black The bund where the tarax flower is, glitters in the sunshine.

bandi (Sad. bend) I. sbst, (1) syn. of āši/al polom, a large rice-bale containing at least twelve maunds of paddy. (2) In Nag. syn. of bājð, a straw rope, also used as a trs. prd.: nea sagāriko bandiakada, diri harauteage, this cart they have netted with straw rope to bring stones on it. See borð.

Il trs., to make a bandi bale, to bale up in a bandi bale: miadle banditada we made only one large rice-bale; geliril salale banditada we made a bale containing eighteen maunds.

bandi-q p. v., (1) of a bale, to be made: miad barige bandiakana.
(2) to be baled up in a bandi: geliril sala bandiakana.

bu-n-andi vrb. n., the size or number in making large rice-bales: banandiko bandikeda apiupun horote enan tasakaŏdarioa, they have made so large a bale that they will not be able to shove it unless they are three or four men; banandiko bandikeda ora tukidgiriakana they have made such a number of large bales that the house is propped full.

bandi-baba shet, the rice in the bandi, or rice taken from the bindi.

bando, banodo, banredo Nag. syn. of kāredo Has. if not.

bantu (Sad. bendo) sbst., the seed pad of bandunari.

banduk, banduků (II. bandūq) sbst., a musket, a rifle.

banduk-cirgal trs., to put birds or animals on their guard against the gun, by its frequent use: dudamulkoe bandukcirgal kedkoa.

bindukcirgat-o p. v., of birls and animils, to become shy of the gun.

bandu-nārī syn. of senārī, sbst., Spatholobus Roxburghii, Benth.; Papilionaceae,—a very heavy, woody climber of the jungles, which yields a good fibre for ropes; lac-insects are reared on it, and it is used to poison fish: bandunartho koţēsa

haiko helomente, the stems of the bandu creeper are pounded and used to peison fish; oko darure bandunarî pataakana, en darure ora lagaŏ ka lagatina, binko boloa, no house should be built under a tree on which a bandu creeper is spirally twisted; it would be frequented by snakes.

bandu-bacar shat, bandu fibre or twine made from it or strips of fibrous bark of the bandu creeper.

*bandunu (Sk. bandhan, binding. bandhna to bind) trs., restricted to the terminology of witchcraft: (1) to deprive of the power of motion harmful beings such snakes, bears, tigers and witches or wizards by means of mantras. witch-finders credited this power, are obliged to set the immobilized beings free again, arg, after having obtained the purpose of the immobilisation. Should any of the beings rendered motionless by a mantra, die or be killed in that state. the witch-finder would lose his power for ever: bandunuljae aŭrii arāi jakede taina, he deprived her of the power of motion and so she will remain until he release her.

(2) to force witches by virtue of a mantra, to continue in their weird dances as long as it pleases the witch-finder. A Munda describes these dances as follows: Tuţūki jonoteko lijana adko susuna ad durana daru subare, purate sōraĭsandihulan nida; kula dubakangee taĭna, inia boreko diaĕa. Inku

bandunutakore singi jaked nidaakan ad susuntangeko lekako atkarea taĭna siragio. dressed They are (girded round the waist) with a wern out broom, opened (Pl. XXI, 7, C) and they dance and sing under a tree, especially during the night preceding the Sorai feast; a tiger keeps sitting close by into whose head they place a light (so that it shines through his eyes nostrils and mouth). If at that they be immobilized a mantra, day appears to them like night and they go on dancing also in the day-time.

- (3) to force monkeys by means of mantras to run to that tree on which Birbors have tended their The practice here referred to is as follows: When Birbors have set their nets on a certain tree, they go to each of the surrounding trees and whilst touching these with their hands they utter the mantra which is supposed to have the power mentioned above. NR. Both Oraons and Mundas maintain that, as a matter of fact, monkeys recognize by their sense of smell and instinctively avoid a tree which has recently been touched by any of these inveterate monkey hun-
- (1) to protect by means of a mantra a field crop or the lac-insects reared on trees, against the depredations of thieyes: kumburuko hijure, misa irjadlo tīko hadoa, kāre kula botonkoa, kāre bin huakoa, kāre bonga horoleka lelrikanjantee

kudaŏkoa, if thieves should happen to come (after such a mantra has been said) with the first stroke of their sickle they would cut their hand, or a tiger would threaten them, or a snake would bite them, or a spirit in the shape of a man would chase them.

- (5) to protect the house of a sick man against a witch by means of a mantra said over the entrance to the court-yard: najom buria hijure ankaduar tebajadlage deatee sandana; bane calaõere en ban agsate ruara, if, after such a mantra, a witch were to come she would be thrown on her back on reaching the entrance to the court-yard, and if she were to throw a spell, the spell, would turn against herself.
- (6) to protect by means of a mantra against the meeting with any wild animals a traveller who has to pass through the jungles: birhora sentaure jetan kulamindi alokako naminka menteko bandŭnuŭa.
- (7) to protect those who begin to learn the art of snake-sweeping or witch-finding against the spells of any witches who might try to interfere with and spoil their studies: biajo kāre deôrakami itun etelogeko bandūnuĭa.

bandunu. u, p.v., of a mantra to be said in any of the circumstances just described.

bandu-sunum sbst., oil extracted from the seeds of bandunâri: bandusunumko jomea, it is used for

culinary purposes, ltly., it is eaten.

bānda, bahanda. bâda. bahâda (Sk. bhandā, bhadā) syn. of matea Ho, sbst., an earthen waterpot of about half the ordinary size, in which girls from about 8 to vears old fetch water for the household. Note the strongly idiomatic expression connected with this: bandada means water brought in one of these half-sized chatties; this is used introly. in the prf. ts. of the p.v. bandadaakanae and then predicated of a girl to indicate her age. It means: she is between 8 and 10 years old.

banda (Or. Sad. bandā, docked; perhaps H. landārā) I. sbst., occurs in the cpds. korabanda and kuribanda, the curtailing of a song or dance, the undue stopping in the middle of a song or dance: korabanda hobajana, the men could not finish the dance song; kuribanda hobajana, the women stopped in the middle of a dance.

II. adj., (1) of animals, whose tail has been cut: banda seta; of birds, whose wings have been clipped: banda dudmul; of flying white-ants, who have shed their wings: banda burdulud. (2) with sukuri, a fattened pig, so called because Mundas are in the habit of cutting the tail of pigs they castrate to fatten them (they force them to swallow their own tail!). (3) of long hair cut at the height of the neck: banda üh. (4) of the stump of tail which

remains after cutting: banda cadlom. (5) idmly. it occurs in the sentence: ni maran banda. abbreviation of maran bandauri (See banda uri), and is used as a nickname given to people with a very small pugnose.

III. trs., (1) to dock, to curtail an animal: setako bandakia. (2) to fatten a pig. (3) to curtail a song or dance: korako bandakeda, or duranko bandakeda; kuriko bandakeda, or susunko bandakeda. (4) to curtail someone's long hair so that it does not reach down to his shoulders: ūḥko bandakia; inia ūḥko bandakeda.

banda-n rsix. v., to cut or let cut one's long hair as stated above, the bandanjana, or the jubulnakuda. ba-p-anda r pr. v., to cut each other's hair as stated above: the bapandajana.

banda-o p. v., (1) of animals, to be curtailed: seta banduakana. (2) of pigs, to be castrated and fattened. (3) of dances or songs, to be curtailed: durana bandajana, bandajana, korakoa bandajana, kurikoa bandajana. (4) of hair, to be curtailed: übe bandaakana; inia ūb bandaakana. (5) of a tail or stump of tail, to be or have been curtailed: nia cadlom bandaakana. Note the idiom : ne sonoiz bandaoa, this coat will reach down to my waist only.

ba-n-anda vrb. n., the number or amount of curtailing or of fattening pigs or of stopping in the middle of a song or dance: ale hature sukuriko banandako bandakedkoa miado curu kako dōkja, in our village they have fattened such a number of pigs, that they have not kept a single uncastrated one; banandako bandakeda misa jaked bēseleka susun kā hobajana, they stopped so often that there has not been a single dance without a hitch.

banda besera shet., a short-tailed species of hawk, probably the same as banda titud.

banda-buca Nag. adj., tailless and hornless, of cattle.

N.B. (1) In order to protect their cattle against the effects of the socalled evil eye, owners frequently use this cpd. of their cattle by way of depreciating them: barialeka bandabuca urikomenakoataina, I have a few miserable oxen. (2) Note also the saving: Bandahuca horokolo karbar borogea, nirreoko niradena, it is dangerous to enter into dealings with people without tail and horns, i.e., people without land or wealth; if they run away they will not come back (you cannot hold or caich them by the horns like a bullock, nor by the tail, you have no hold on them).

banda-dunda used only as adj. noun corresponding to banda: one whose tail has been cut.

bandağ-bundul (Sad. banrka-bunrki; Or. bandā, too short and tight) I. adj., thick-waisted or short-dressed, or both: used of women wearing the sari very short, so that it does not reach down to the knees. Also used as adj. noun. This, in the pl., is applied to the

Naguri women, who resent the appellation very much because, though they are not as long-dressed as the Hasada women, their sari nevertheless reaches below the knees.

bandažbunduž-n rflx. v., to dress with a short sari: bandažbunduša-kanae.

bandağbunduğlan adv., with a short sari: bandağbunduğlane senbaratana.

banda hara har, ltly., to drive the tailless plough-ox. This idiom is used to denote the toast the Mundas are in the habit of proposing whenever they gather to drink rice-beer on the various domestic and social occasions on which relatives and friends are invited.

banda kerere syn. of urgâr, banda tikiud Nag. banda titiud Has. (Sad. bāsa or urogān) shst., Falco peregrinus, the Peregrine Falcon, a winter visitor to India, feeding chiefly on ducks and crows.

banda-lele Siripati, syn. of lurbin, rulbin, sbst., (1) the snake which is believed to produce the rainbow.
(2) a rainbow.

*The Mundas explain the formation of the rainbow as follows: rulbing soben saĕade oncabatada, en saĕad sirmare kutidakana açılo otere undu bitarree goĕakana, ente mârîtemârîte en saĕad açrege bolorura orōe jidrura, the rainbow snake has blown out all its breath, its breath has spread in the form of a bow in the sky, the snake remains lifeless in its hole on earth; little by little its breath re-enters its body and it revives; bandalele kutidakana, the

rainbow has been arched, has been spread in the form of a bow.

banda mara sbst., a short-tailed peacock.

bandar and bandari see bhandar and bhandari.

banjasaka, bandasika, barisaka, barisika I. sbst., a simple swelling of the lymphatic gland in the groin, consequent on a hurt of the leg or foot, or previous to the outbreak of syphilis.

bandasaka intrs, or bandasaka-q p. v., of the lymphatic gland in the groin, to swell; to get a swelling of the same gland: bandasakaakanae; katakore gaŏjanre bandasaka; katakore gaŏjanreko bandasakava.

banda tikiud Nag. banda titind Has. same as banda kerere.

banda titiud same as banda kerere.
banda uri shst, a tailless bullock.
Note the idiom: nido maray banda or nido maray banda uri, he is a big bullock with a cut tail, which has learned by experience and would not let itself be caught and have its tail cut a second time! i.e., he is very clever in avoiding difficulties or extricating himself from them.

bandi (Tam. pintu, split, divided)
I. trs., to cut clean through, to sever, to divide into two parts. It stands frequently as afx. to the words had, ica, tagog, and syns. hadbandi, to cut off, icabandi, to pinch off with the finger nails, tagogbandi, to bite off agomakan sim lelurumimente mod sarsarko tagogbandia, in order to recegnize

a fowl they have vowed to sacrifice they bite off one of its toes.

bandin rfix. v., to cut off a part of one's own body: bin hualiae bandiutarenjana, a snake bit him in his finger, he cut it off altogether.

ba-p-andi repr. v., to maim each other: tīkaṭakin bapandijana, they maimed each other in hand and foot, or in hands and feet.

bandi-go p.v., to be cut clean through, to be maimed.

ba-n-andi vrb. n., the extent or amount of cutting clean through especially ofmaiming: bina hualici banandiko bandikia miado gandara uti kako sarekia, after a snake had bitten him they maimed him to such an extent that not even one joint remained of his finger; simko banandi; bandikedkoa gota oraren simkoe cabakedkoa, maimed fowls promised for sacrifice in such numbers, that he did it with all the fowls in his house.

II. Bandi is used adjectively preceding the word which denotes the limb lost, forming with that word a cpd. which is used (1) as adj. noun or nickname: bandicad/om hijutana; miad bandikata tebaakana. (2) as cpd. qualitative, with or without the addition of ten: bandicadlom seta bandicadlomten seta hualia: banditī horoko or banditīten horoko cilekateko kamia? The prsl. prnl. afxs. i, kin, ko, affixed to this ten, yield prnl. nouns : badicadlomtenkin, the two tailless ones; bandikatatenko, the one-legged ones.

Note the idiom: bandi pal Has.

syn. of dunda pāl, a ploughshare with the point broken off; to be carefully distinguished from bandi pahal Nag. a ploughshare to which only one point has been forged.

bandi is used instead of banda when speaking of females, as adj., trs. prd. and also in the p.v. It is not used of pigs, neither of the cutting of the hair. As a nickname it is used for women with a small pugnose, and more often for a woman with a short dress.

bandia (Sad.) sbst., the ridge-piece in the middle of a 4-sloped roof, in entrd. to danda, mutuljargi, the ridge-piece of a 2-sloped roof.

II. trs., to make into a bandia, to use as ridge-piece: ne darubu bandiaĕa.

III. intrs., to put on a ridge-piece in the middle of a 4-sloped roof: diagaegepe bandiaakada, you have made the ridge-piece too short.

bandia-o p. v., (1) of the roof, to be made with such or such a bandia: ne ora jiliage bandiakana. (2) to be used for a bandia, to be made a bandia of.

bandia, bandia-ratam sbst, a rattrap consisting in a passage through an hollowed-out piece of wood surmounted with a plank which has the same breadth as the hollow underneath; when the rat enters this passage the plank falls down and crushes it to death.

bandia-kunta syn. of mālkunta, I. sbst., the upright piece of wood, resting on a darna, beam, and supporting the bandia,

II. trs., to make a bandiakunta of, to use as a bandiakunta. (2) to make the roof with such or such, a long or a short, bandiakunta.

bandiakunta, p. v., to be used for a bandiakunta, to be made into a bandiakunta. (2) of the roof, to be made with such or such a bandiakunta : diagaege bandiakuntaakanre sarima atanoa, the roof, if made with a short bandiakunta, will not have a sufficient slope.

bandia-ratam sbst., a rat-trap. See bandia.

bandi-dun it fem. of bandadunda, adj. noun, a she-animal with its tail cut. It is used also of short-dressed women.

bando Nag. (Sad., Or.) sbst., any species of wild cat; nevertheless the largest species is sometimes called barrbando. It is only in Has. that wild cats are distinguished in bācrunda (or bācpusi), pusirunda and barrunda.

bandua var. of bhandua.

banduj Nag. var. of bandi Has.

bandul pahal Nag. syn. of bandipal Has. a ploughshare with broken point.

bandur (Sad. banrul, shirking work) trs., to neglect or omit work by mistake or through laziness: iskūle bandurkeda, he left off going to school or he is absent from the school.

bandur-en rflx. v., to neglect or omit work through laziness.

bandur-o p. v., of work, to be omitted or neglected by mistake or lazinesa.

bandusam, bandusum, bondosam, bondonsam var. of bhandusam.

bani Nag. (Sad. bana, Or. bannā, coloured stripes along length of garment) syn. of ranga I. sbst., one or several parallel-running stripes along the edge on the long side or broad side of cloth. Those two positions are distinguished by the use of the cpd. nouns : macibani (maciranga) one or several coloured lines running along the edge on the long side, and acarabani Nag. each of the individual lines which form the actra Nag. or mundirana Has., a broad space covered with numerous coloured lines running parallel to the edge on the broadside of a cloth.

N. B.—In Nag. bani is also used idmly, as syn. of onol Has., the stripes of a tiger, hamsikula or maran kula, of the palm-squirrel, turn, etc.

II. trs., to ornament a cloth with one or several coloured lines along an edge or the edges: lijako bania-kada,

bani-n rflx. v., used idmly. instead of kodan, to get one's body tattooed with one or several stripes: Teli kuriko banina.

ba-p-ani repr. v., used idmly. instead of kopoda, to tattoo each other with stripes.

bani-2 p. v., of a garment, to get adorned with coloured lines along a border or along the borders. Baniakan, prf. p. is used both as adj. prd. and as adj. preceding

nouns: lija baniokana, the cloth has coloured stripes along the edge on the broad side; baniakan lija, a cloth with coloured lines along the border on the broadside; macire baniakan lija, a cloth with a coloured line or lines along the border on the long side. In the same way baniakan is used idmly, instead of onolakan, of the stripes of tigers and squirrels: hamsi kula baniakana; baniakan turu.

bani Has. syn. of sorol Nag. sbst., a large earthen waterpot 2 feet high.

bani-boto syn. of rangaboto , sbst., a loin-cloth with numerous, bright-coloured stripes along the broad side, (both ends), in entrd. to kodelete-boto, a loin-cloth with numerous, dull-coloured stripes along the broad side, and sada boto Nag. or songara lija Has., a plain loin-cloth.

bani-gamea syn. of razgagamea, sbst., a men's shoulder-cloth with numerous bright-coloured stripes along the border on the broadside, (both ends), in entrd. to kodeletegamea, and sada gamea, sozgara gamea. Sozgolparia gamea has in addition to the numerous bright stripes a line of birds on all sides.

bani-lahanga syn. of rangalānga and acaralijā, sbst., a woman's waist-cloth, not much more than 3 cubits long, with numerous, bright coloured stripes along the broadside at one end only, in cntrd. to songolparia lahanga, cautara lahanga, kodelete lahanga, and sada lahanga or songara lānga.

bani-lija Nag syn. of rangalija, Has. sbst., a cloth with numerous bright-coloured lines along the broad side (at both ends, in the case of a man's cloth, at one end only in the case of a woman's cloth), in entrd. to kodeletelija, in which the same stripes are dull-coloured, the white thread not being covered all over with the coloured thread; so agolpara lija, in which in addition to the bright-coloured stripes on the broad!side there is a line of coloured birds all around; caŭtara lija, in which in addition to the brightcoloured stripes on the broad side there are several coloured along the border on the long side: and sada lija Nag. or songara lija Has, which is a plain cloth. Properly speaking songolparia lija and caŭtara lija, since they have a bright-coloured ranga, are kinds of banilija, and might be occasionally called banilija.

banita syn. of barnika, I. adj., with kaji, (1) a narration, a description, also sometimes a new composition: soben karamra duran Rām, Lacman oro Sitaa banitapereakana, all the Karam songs are fulli of narratives about Ram, Lachman and Sita; ne gota duran banita kajige, the whole of this song is a narrative or a description, or, the whole of this song is a new baiked composition (ag sidaete kā calačakana, he made it, it was not sung from the beginning, i.e., of old). (2) a false pretext. II. trs., (1) to narrate, to describe

kulako kain lelakadkoa, kulakoa banitalem, I never saw tigers, tell us all about tigers; miad kāni banitaēme, relate a story. (2) to compose (smth. original, smth. new): miad duran banitaēme! compose a new song. In this meaning it is syn. of jurni. (3) to pretend, to advance a false pretext: alom banitaēa is equit. to alom bānaēa.

ba-p-anila repr. v., to relate stories to each other, to describe to each other.

banita-o p.v., to be narrated, described, newly composed, pretended falsely.

*banita bonga shst. Mundas do not quite agree about the exact meaning of this word. Some say they never heard it at all. that others speak of such bongas, they maintain, that in that case, they are certainly "sidaete kāmanatinakan bongako," spirits that worshipped from the were not beginning, i.e., they must be some newly invented or introduced bongas. Others say that they have heard the name used, and these give either of the two following meanings: (1) an imaginary spirit, i.e., some known bonga, who is supposed, for some personal reason, to be indwelling in some particular object. following was given by way illustration: the blacksmith of the village Chendagutu, near Sarwada brought home a stone of a rather uncommon shape, because he believed or pretended to believe that Mahadeo bonga was dwelling in it, and he thenceforward became a

witch-finder. That pretended Mahadeo is called a banita borga.

(2) Any ordinary bonga, smb. supposes to be the cause of his own or another person's illness or other misfortune, before he has tried to ascertain, by the rice-grain test, what spirit did cause the misfortune or illness. Banita bonga is therefore a spirit, who is, without sufficient reason supposed to be the cause of a certain illness or misfortune. Both of these meanings agree with the general meaning of the word banita, as explained above. On page 486 of The Mundas and their Country, Sarat Chandra Roy divides the bongas into bongas or those beneficent spirits whom the Mundas worship, and banita bongas, the evil spirits whose anger they appease with sacrifices. This is not quite correct, because the Mundas themselves do not attribute this categorical meaning to the word banita in this connection, nor cm it be attributed to it by any kind of transfer, from its original meaning. It is however true that, as he says, the word banita bonga is used only of such spirits as belong to the witchcraft system or that form of worship, of which the soothsavers and witch-finders are official ministers.

banjao var. of bhanjao.

banji (Sk. bandiya, sterile) syn. of baila.

bano I. adj, is used (1) with horo (a) without any restriction, as syn. of lagrenge horo, a poor man,

a man who lives in want. Banoteni, bangbang horo, and bangbangteni are used in the same meaning: bano horoko mente ringare isu sadaŏ hobaoa, there is much trouble for poor people in time of famine; modsidaete neka banogeko taikena, they have been poor like this from the very beginning. (b) as postp. to a sbst. which restricts to one thing what the man is said to be in want of: sera bano horo, a man without wisdom, paësa bang horo, a man who has no money. Sêrâ bangten horo, sera bangteni, pačsa bangten horo, paësa bangteni, have (2) with other the same meaning. liv. bgs, as postp. only, devoid of the kind of things denoted by the noun to which bang or, for the matter of that, banglen or bangleni are postponed. (3) with inan. os., as postp. only, same meaning noun of the inan, o. may be replaced by tea affixed to bang: daru bang piri, a high ground without trees; daru banotea, one where there are no trees.

II. trs caus, to cause to be without: here canaba dae bangkeda or bangked/ea, when the sowing (of paddy) was at an end the rain failed, or failed us; diku laraïte paĕsae bangked/ea, the zamindar by his lawsuit made us use up all our money; mahara rōg urikoe bangked/ea, last year's epidemy has left us without cattle.

bang-n rflx. v., to bring want on oneself: laratte takapaesako bangnjana. bano-go p.v., to get into want, to be without: banogoale, we will be in want; mahara rōgte urikole bangjana, we have been deprived of cattle by last year's epidemic. Bangakan is often used as adj. either instead of bang or to indicate an accidental or temporary want.

bangbang intrs., to say or pretend that one is poor: ne horo menaetee bangbangjada mendo Leltani enka kae sukua, this man pretends that he is poor, though he is not in want, but the One who sees (Singbonga) does not like such behaviour.

N.B. (1) Bang is used everywhere instead of kā, not, kāre, or, if not, disjunctive sentences like the following: miad bano, miad auipe, or miad kare, miad autpe, if not the one, bring the other; or miad bano miad autpe, miad kare miad autpe, or, in Nag., miad bando miad auipe, bring the one or the other. All these sentences mean: bring at least one; aĭnaĭnteko peretada, okoa okoabu manatina (or manatinea)? or, ainainteko peretada, okoa ka, okoabu manatina? They have overwhelmed us with laws, which ones shall we obey, which ones not? i.e, they have made so many laws that we do no more know what to do and what to avoid; iduurõe hiju ci bano; iduurõe hiju ci kā; iduurõe hijūa ci kā, who knows whether he will come or not! iduurõe namana ci bano (or ci kā), who knows whether he has got it or not! (2) Bangge, is used in Nag. instead of kā, in short negative replies to questions, and

therefore means no: baum menaia ci?
—bangge, is thy elder brother at
home?—No! (3) Neither bang nor
bangge may be used instead of ka as
negative particle in ordinary negative sentences: I will not go, must
be rendered by: kain sena.

banoa is the contradictory of mena and therefore means:

10 not to be, in the sense of not to exist: Pormesor bangaia edkanko oro balutanko kajia, bad men and mad men say that there is no God. 20 not to be living any more, to be no longer alive, to have died: Mangra bangaia. 30 to be absent, not to be present, not to be here or there: bar horo dasikin banking. 40 not to be at home: apuin bangaia, made majana, my father is not at home, he went to cut bamboos. 50 Even as meng is used as eqvlt. of the English: to have, to possess, so banoa is used as egylt. to the phrases: not to have, not to possess. These eqvits. are obtained by two different constructions: (1) The appropriate pos. adj. may be placed before the word denoting that which is owned or possessed. If that be a liv. bg., then banoa agrees with it in prs. and number, but if it be one or more inan. os., then it remains changed: ama sadomko thou hast got no horses; akoa ote banoa, they have no fields. (2) The pos. afxs. tain, tam tae, etc., are added to banoa, with or without the afx. a. In this construction too banca agrees in prs. and number with the

word denoting the liv. bg. owned: ote banoatako or banoatakoa, they have no land; meromko bankoatalea, they and I have no goats.

Banca has a somewhat intricate tense formation: I. In the prst. ts. the ordinary n occurs only in the neuter form; in all other numbers and persons it is replaced by z: bangiña, bangaiña,, I am absent; banmea, thou art ab ent; bangaia, he or she is absent; banca, it is not here; banlana, thou and I are absent; banlana, tanbena; banlana; banlana; banlana; banlana; banlana; banlana, they are absent.

II. It forms a past ts. in jan with the following df. meanings: to have died, to have disappeared completely, to have gone away never returned. This very limitation of meaning limits this tense form to the 3rd prs. sgl. dl. and pl.: katutain bangjana my knife has disappeared; Etwa bangaijana. Etwa has died; baŭintekin bankinjana, my two elder brothers have gone away and have never returned nor given any sign of life any more: Asurko bankojana, the Asurs have died out.

III. In all its other meanings $k\bar{a}$ taiken is generally used as past ts. of banoa: gel sirms sidare or nere $k\bar{a}$ taikena, ten years ago there existed no house on this spot; en hulan apuïn kae taikena, that day my father was not at home; maha aĭńa uriko kako taikena, last year I had no bullock

IV. The future of banca is formed

by the use of the following substitutes: (1) The future of the meaning: not or no longer to be alive is formed by the negative phrases $k\bar{a}$ jidq, $k\bar{a}$ sareq: api sirmare ne buria orodo kae iidoa, after three years this old woman will no longer be alive; mod sae sirmare Asurko orodo kako sareoa, after one hundred years the Asurs shall have died out, ltly., no Asurs will be left over.

- (2) The future of the meaning: no more to exist, referring to inan. os., is formed by the negative phrase $k\bar{a}$ taiq or $k\bar{a}$ taiq: not to remain: mod sav sirmare ne ora orodo kā taiua.
- (3) The future of the meaning: no longer to be here or there, referring to liv. bgs., is formed by the same negative phrase of the act. v.: môre sirma taĕomte ne gomke nere orodo kae taïno.
- (i) The future of the meaning: not to possess, may be rendered either by $k\bar{a}$ tain (referring to liv. bgs.) or $k\bar{a}$ tain (referring to inan. os.) or by $k\bar{a}$ sareq, not to remain over: apum gojore ama dasiko kako taina, after thy father's death thou shalt have no more any servants; ne nalis cabajanre ama miado loĕon $k\bar{a}$ sareoa, when this lawsuit is over, thou shalt not have a single rice-field left any more.

N.B. Idmly. banca is rather frequently used with a meaning eqvlt. to such English phrases as: very little, hardly any, nothing worth mentioning, low price: garare da banca, there is very little water in the river; ne sirma tilmings

gonon banoa, this year sesame seed sells at a very low price.

bangcaba! or bangcabajana! interjection, there is absolutely nothing left!

basocaba trs., to chrive altogether: ora loge lijae banocabakedlea oro kareao banocabakedlea, the burning of our house has deprived us of all our clothes and also of all our provisions.

bangcaba-q p. v., to get into absolute want of: tisingapa goța ora lijakole bangcabaakana, nowadays we have no olothes at all, only rags, left in our house; paĕsatele bangcabaakana, we have absolutely no money left.

bangdo var. of bando.

bange! Nag. negative interjection, no!

bangtare adv., in a place devoid of the kind of objects denoted by the noun to which this adv. is postponed: bir bangtare kulakoo bankoa. It may be used intrsly, with inserted prnl. sbj.: bir bangtarekoa, they are in a place where there is no forest.

bangiate adv., to a! place devoid of the kind of objects denoted by the noun to which this adv. is postponed. It may be used intrsly, with inserted prnl. sbj.

bangtea prol. noun, an inan. oddevoid of the kind of things denoted by the noun to which bangtea is postponed: daru bangtea cinamente marcagea? Why are the treeless tracts lying fallow?

banoten prnl. adj. (1) of a man, destitute, living in want: banoten horo. (2) of any liv. bg., devoid of

the kind of things denoted by the noun to which bangten is postponed: poesa bangten horo, a man without money.

bangteni, bangtenkiz, bangtenko prnl. noun, (1) a destitute man. (2) a liv. bg. devoid of the kind of things denoted by the noun to which bangteni is postponed: cadlom bangteni, the tailless one.

banqtuka syn. of cabatuka, tundutuka, used in connexion with karca, provisions. I. sbst., the condition of being definitively without provisions: karca banqtukare nalatumbalko enan baiun, if one has no provisions left, the only thing remaining is to work for daily wages, glean, or do other small work of that kind.

II. trs., to exhaust definitively the provisions, ltly., to exhaust and then go away: herotunundure karea bangtukakedlea, or bangtukaadlea, at the end of the sowing season provisions failed us definitively.

bangtuka-q p.v., contrary of botogo, to be definitively without provisions, no more to have food in store for the next day: karca bangtukajana, the provisions are definitively exhausted; karcale banatukajana, we are entirely without provisions, without food in store for the next day.

banre, banredo, bando, banodo Nag. syn. of karedo Has. if not, or else.

bantha Nag. (H. bhontha, duil, obtuse) adj., stupid, used often as a nickname: ama, bantha, hijume! come hither, thou stupid! ne horo

ban!hajana, this man is stupid (he has grown up like that).

ban Has. syn. of gel Nag. trs. caus, to put some one out of the game. It is used as syn. of !okesed, and gulikesed (see guli inun), of kūkesed (see bāðra inun), and curkesed (see curgadainun).

ban-en rslx. v., to do purposely smth. which puts one out of the game: ban-enjanac.

ba-z-az repr. caus., to do each smth. which puts the other out of the game: bapazjanakiz.

baz-q p. v., to be put out of the game, to get out of the game, v. g., in the game at marbles, by not hitting an opponent's marble or by passing between the two "dove eggs": bazjanae; nēgee' bazotana, he is going to be out, he is going to miss! guli inuare cilekateko bazoa? How do they get out of the game at marbles? N. B. Instead of bazjanae they say also bazgaia and bazia.

ban-ban (Sad.) trs., to open wide, to open altogether, to open too wide: duar alom banbanea, hoĕo bolotana. banbaneo p. v., to be opened wide or too wide: duar banbanakana.

banbantan, bankenbanken adv., wide open: rimbil otankeda, sirma bankenbanken lelotana, the wind has cleared the clouds, the sky looks wide open; kirki banbantane nitada, he opened the window wide.

ban-bon var. of bhanbhen.

bangad-bungud Has. bangrabungru Nag. I. adj., speckled all over or covered all over with a small pattern of various colours, said of quadrupeds and of cloths, v.g., chintz: soncita bangadbunguda.

II. trs., to make (a cloth) with a small pattern of various colours: lijako bangadbungudtada.

III. intrs., to be speckled all over or covered all over with a small pattern of various colours: ne lija bazgadbuzgudtana.

bangadbungud-q p.v., of cloth, to be woven or printed with a variously coloured pattern.

bungadbungaddan adv., with speckles all over or with a small, variously coloured pattern: lija bungadbungaddan baidkana; soncita bangadbungaddane lelgtana. N. B. Bangadbungadd is never used to describe the stripes of the tiger or of the Indian squirrel; for this they use bani, bungabangi or onolo.

bangala (II. bangla) I. shst.. a dwelling, a house. It is applied to the houses of Europeans and Indian gentlemen, or to houses built in that style, and therefore implies a larger and more solid building than those generally erected by ordinary natives. A sign or a consequence of its being smth. entirely foreign to the Mundas is the fact that it has not the functional elasticity of its Mundari eqvlt. org, which may mean, house, to live in a house, to dwell, to make a house, to establish oneself and, in the rflx. v., even to marry (of a woman).

 intrs., to make a bungalow: netareko bangălaea. bangala-q p.v., of a bungalow, to be built: netare apīa bangālaoa.

bangala adj., (of recent introduction) pertaining to the Bengalis: bangala disum; bangala kaji; bangala onol.

Bangalia I. sbst., a Bengali, an inhabitant of Bengal.

II. adj., pertaining to the Bengalis: bangalia disum, bangalia kaji.

III. trs to speak Bengali: bangaliajadae; bangaliakedieae, he spoke Bengali to us.

bangalian rflx. v., to adopt the language, religion and customs of the Bengalis: isu Manbhumren Horeko bangalianjana.

bangalia-q'p. v., to be said in Bengali: jagar misa dikujana, misa angraji-jana, misa bangaliajana; they began in Hindi, went on in. English, and finished in Bengali, or, they said it once in Hindi, once in English and once in Bengali.

bangali-mul sbst, a small ant distinctly larger than lupy mul, with a darker body, but the abdominal parts not so decidedly black. It is found only in and around Ranchi, i.e., in the country inhabited by the Kera-Mundas and therefore the other Mundas call it keramyl, whereas the Keras give it the name of bangalimul.

bangam trs., (1) used of tigers which when they have killed a man, are said to put him behind their back and lie down for some time before eating him: kula horokoe goğkedkoate misa bangamkoa entee jomkoa. (2) used in the idiom:

alom bangamea, or, alom bangamaka, jomtabeme, do not wait, sitting before thy meal, eat it at once (said in scolding). (3) used of the way of preparing the wild yam called haradbo, which, after having been boiled till soft, is peeled, cut in slices and boiled again, this time in potassic water (obtained by draining water in which wood-ashes have been mixed) in cntrd. to tan, which denotes boiling in the same potassic water without previous boiling in ordinary water, as is done with the seeds of the sal tree, with another wild yam called kulusanga, and with the kernels of mango seeds: haradbo očonisinkeateko urīja adko hadea, ente toroedateko bangamea; sarjom, ku'usanga, kursi oro tanea, haradbodoko bankubuko gamea, sabagoka mente.

bangam-q p. v., (1) seems to be rarely used of the man whom the tiger keeps behind his back, before eating him: bangamakan horo nirjanako men, they say that a man who was kept in this way by a tiger succeeded in running away. (2) of harad-bacto be cooked and prepared as described.

ba-n-angam vrb. n., (1) the length of time a tiger keeps a man before eating him: banangame bangamkia bar gantare ename jomkia, the tiger kept the man so long that it ate him after two hours had elapsed. (2) the way in which one boils and otherwise prepares the haradbo, and also the extent of boiling it, the quantity prepared or the result of

that preparation, i.e., the yam prepared: alom bangamea amdo, ama banangam tōrakangea, don't thou prepare the haradbō we know too well how it would be done; banangame bangamkeda setao kae pucaŏjada, she has prepared such a quantity of wild yam that even the dog does not want to eat it; banangame bangamkeda lēuterjana, she has boiled the wild yam so much that it is reduced to a paste.

bangað Has. bangrað Nag. (Sad. bangrack;? H. bhānzī, dissuasion, interruption) 1. sbst., the action of dissuading the conclusion of a contract, vg., by revealing or pointing out a defect in the object to be contracted for, also the effect of that action: bangaðrate arandi kā hobajana; nekan bangað okoe söjeruare daria? Who can counteract such dissuasions?

II. adj., with horo or kaji: dissuading: bangaŏ horoa kajite kakoajana, they refused on account of the talk of a dissuading man.

III. trs., to dissuade, effectively or not, from elinching a contract: en kuri lelmente alom sena mente bangaŏjaine taikena, he was trying to dissuade me from going and seeing that girl (as a step to marrying her); alom sena mentee bangaŏkińa, he dissuaded me (effectively) from going.

ba-p-angað repr. v., to dissuade each other: urjin rakablia, kīrinko bapangaðjana, I offered a bullock for sale, the would-be buyers dissuaded each other,

bangað-q p.v., to be dissuaded: arandi bangaðjana, the marriage was dissuaded; arandiko bangað-jana, they were dissuaded from that marriage.

ba-n-angaŏ vrb. n., (1) the dissuasion: misa banangaŏdo bairuarjana eta somteko bangaŏkeda, the first rupture on account of dissuasions, had been made good, they have spoiled the thing once more by new dissuasions. (2) the amount of dissuasion: alea korahon banangaŏko bangaŏkia, jetaĕa sala kae aĭumtana, they have dissuaded our boy so strongly that he refuses however much we insist on the proposed marriage.

bangao I. shst., occurs in the cpd. ortobangao, a translation: ama ortobangao kā ţanka.

II. trs, with orto, meaning, as d. o., to translate, in entrd. to orto kandaŏ, to explain the meaning: enara orto bangaŏainme, translate that to me. bangaŏ-o p.v., with orto as sbj., to be translated: orto anni bangaŏore iskūlhonko kako bujaŏjana.

ba-n-angaŏ vrb. n., with orto, a translation with reference to the time of translation: orto misa banangaŏte kako bujaŏparcijana, oro misa bangaŏoka, they did not understand it perfectly by the first translation, let it be translated a second time.

bangaö (Sad. bangaek) I. sbst., a second player who matches off with a first one: bangaö bangaia, or bangaö kain namana, mar luturikainpe, I have no one to match with me, come, let me play as a supernumerary.

*bangao-n rslx. v., to match with another, or match with each other for a game, so as to take part in it in opposite camps. This always takes place in the following way. The two hide their identity under some secret denomination and so submit themselves to the choice of the captains. Sukuram. Sanika. Birsa, Budua, Kaera and Cepa, v.g., are going to play a certain game, never mind which. Suppose Kaera and Cepa are the two captains (gûika). Sukuram and Birsa go aside and one (Birsa) says in secret to the other (Sukuram): amtalan kantara aume, aintalan kadal, thou take jackfruit, I will take plantain. Then they present themselves before the captains and say: H'rīt! (or hiriţiri !) Gûĭkakinre Kaĕra, Pakāt ! okoe kantara okoe kadalben aua? Hirit! thou Kaera, who art one of the two captains, Pakat! Who chooses jackfruit, who chooses plantain? Though they have addressed Kaera. it is Cepa who makes the choice. If he says: plantain, Birsa will be on his side and Sukuram on Kaera's In the meantime Sanika and Budua have also made their sccret agreement. Sanika has said: Thou take sun, I will take moon; they too come to the captain and say: Hirīt! Gûikakinre Cepa, Pakāt! okoe singi, okoe canduben ana? This time Cepa in his turn has been spoken to, but again it is the other captain who chooses. If Kaĕra says: Aindo singin aua, I will take sun, Kaera, Sukuram, and

Budua will take sides against Cepa, Birsa and Sanika. Sukuram Birsa-lõe bangaõnjana, or Birsa Sukuram-lokin bangaõnjana, or Sukuram oro Birsakin bangaõnjana, Birsa and Sukuram have paired together and submitted themselves to the choice of the captains.

bangað-rika trs., to match someone with another for a game: Sukuram Birsaloko bangaðrikakja, or, Sukuram Birsaloko bangaðrikaked-kina or Sukuram oro Birsako bangaðrikakedkina.

bangaðrika-o p.v., to be matched together for a game: Birsalōia bangaðrikajana, or Birsalolia bangaðrikajana, or ain oro Birsalia bangaðrikajana.

bangaðri-p-ika repr. v., to make each other pair off for a game: Kabu bangaðripika, apanapan bangaðbu namjoma: do not let us be paired off by the others, let us choose each his own pair.

bangaðri-n-ika vrb. n., (1) the action (the order) of pairing players together: bangaðrinika aŭri hobaoa. (2) the time of such an action, misa bangaðrinikate sobenko bangaðcabanjana.

bangatao var. of bhangatao.

hangra-bungra Nag. var. of bangadbungud Has.

bangrao Nag. var. of bangao Has. dissuacion of a contract.

bangru-bā var. of barangubā.

bangur-daru var. of barangudaru.
banja, banja var. of bangaia,
used only in games: he is out of
the game.

banka (Sad. H. bānkā, curved; Mt. bānkra) syn. of kokg, adj., with a hook-like curve at one end: podasota bankagea a hockey-stick has a hook-like curve at one end.

Note the idiom: banka daru sojen daria, soje daru bankain daria, I can bend the end of a straight stick into a hook and can straighten a stick with a crook at the end, i.e., I can bend people to my will, I can break any settlement made by others, or resettle any broken one at will.

banka, baka Nag. var. of baka.
bankara, bankara-benkoro (Mt.
bānkrā) syn. of bekož, crooked all over.
Note the idiom: enkan bankarakola
(or bankarabenkorokola) kaji kā
bapaia, it is impossible to treat with
people who, like this one, in a quarrel
turn against those who try to pacify
them.

banken adv. modifying ma, to cut, making a gaping wound or cut in the belly: banken merome malia, with his are he made a gaping cut in the goat's belly.

bankenbanken adv., syn. of ban-bantan.

banki Nag. var. of baki Has., a certain worm pest of the rice-plant.

banki, banki-daru sbst., two long poles tied on to the two udaras (bottom poles) of a block-wheeled cart and prolonging them before and behind so as to nearly double the bottom surface of the cart. This is done only when it is intended to load straw: bankidaru aujam, sagarite busubu hariditea.

bazki trs., (1) to use as a bazkidaru: ne darubu bazkiia. (2) to
fit a block-wheeled cart with bazki
poles: sagăripe bazkiakada ci
aŭrige?

bunki-o p. v., (1) to be used as a banki pole: ne daru hondero bankilena. (2) of a cart: to be fitted with banki poles: sagări jilinge bankiakana.

banko var. of bako, to eatch or pull with a hook fixed on a stick.

bankura (Mt. bānkrā) I. adj., (1) of sticks, poles, trees, broadly curved or bent : koko dandate anda ituua, bankura dandate kā ituua, one can stir the paddy in the drving-pan with a stick curved at the end, but not with a broadly curved stick. (2) of horns: curved and pointing forwards (also bankurgruarakan), in entrd. to lampa, more or less horizontal; menda, much curved and pointing back to the head; lera, going straight downwards, may be curved lower down; bindu, spiral, i.e., winding round a centre; benta, spiral, i.e., twisted screw-like : ruzka, which in the case of bullocks means pointing straight forwards, and in the case of buffaloes, starting backwards, turning upwards and pointing straight forwards; singani, used of the horns of goats instead of runka, pointing straight forwards. If. trs., to impart a lasting broad curve to a stick: podasota kokodariada mendoe bankurāakada. bankura-go p.v., (1) of sticks, poles, trees, to be or become broadly curved. (2) of horns, to be curved .

and pointing forwards: en urīş dirin bankurāakana (or bankurāruraakana) or en urī dirine bankurāakana (or bankurāruraakana), that bullock has curved horns which point forwards.

ban-sin shat, must be the same as the bansin of the Santals, Artemisia parviflora, Roxb.; Compositae,—a shrubby plant, 1-3 feet high, with flabellately lobulate leaves. The Mundas nowadays seem to have forgetten the name of this plant, except for the fact that they call Bansing the village of Basia and the adjoining country.

Note the saying ne horo jipiline kataakana, ungulkore Bansinko leloa, this man has long legs, when he bends and looks between them, he can see the Basia people!

bao var. of bhao, to consult the husked rice-grains.

bāo, bao var. of bhao, market-rate. bāo Has. sbst., a species of egret, heron, or night heron, so called.

bað! ba! (Sinh. pā, to show) interjection, I have seen thee! (said to a child who plays at hiding, each time one sees it or finds it out).

bio the call of one of the species of bando Nag., wild cat, which in Has, is called bapusi, baqrunda.

badata var. of babata.

baona (Sk vāman; H. baunā, a dwarf; Sal.) syn. of nata, I. adj., of men or animals, undergrown, stunted: en hondo baonagea. Also used as adj. noun, a dwarf: baona jatidem haraakanre cin tebāea? Dwarf, if thou hast grown

so little canst thou reach it? i.e., if thou hadst grown more thou wouldst be able to reach it.

baŏna-q p. v., to remain stunted engaapukin baŏnaakanre kaci honko baŏnaoa? If father and mother are both undergrown won't the children too be stunted?

baoni Nag. feminine of baona, used as adj. and adj n. and in the p.v.

bāo-pusi Has. sbst., a species of wild cat so called from its call.

bāq-runda Has. sbst., var. of bāqpusi.

bapad syn. of gorog, I. adverbial afx. added to any prd. for the purpose of showing the strong determination of the speaker either to do smth, himself or to have it done by all means by smb. else: tambapadigeair, I am bent upon giving him a thrushing, or, I will not let him escape without a sound thrashing; senderare silible namlia, quebapadli enanle bokajana, while hunting we met a deer, we did not give up the chase until we had killed it : ni edkan horo mente alom kajia, biraoree uiubāpadyea, do not say that he is a bad man, only he cannot help succumbing to temptations; en kuri aubapadime, by all means marry that woman.

N.B. Kajite kajīme, kiriņte kiriņeme, sente senme, etc., have the same meaning as kajibapademe, kiriņbapademe, senbapadme. If it be wanted to stress still more what is said, bapad is affixed to the repeated word: kajite kajibapademe, kiriņte kiriņbapademe, sente senbapadme.

II. It occurs as independent prd. in a song of the magicians who cure paralysis by the "sweeping" process.

Nainlotem bapadredo gadākiriain kiriamea,

Nainlotem badire fitukostoin kostomea.

If thou resist me, I will curse thee so that thou mayest get the fate of a donkey. If thou show thyself reluctant, I will call down on thee the fate of a camel.

*bapao (Sk. H. baph, steam, vapour; Sad. bâp, bâpek) trs., (1) to steam smth. v.g., a cloth held over boiling water in order to kill the lice, in cutrd. to ocop which is to boil by steaming, and sara to parboil paddy for the second time. this being done in a cafu with only a very little water. (2) to kill the silk-worms in the cocoons either by steaming them in a catu (with a little water surmounted by a layer brush-wood and a laver of straw, with the cocoons over it; this process is also called ocongoo), or by heaping them under a mat, in a hot pit, dug in the ground, which has been strongly heated by fire. and the sides of which have afterwards been smeared with a solution of fresh cowdung. (3) to provoke abundant perspiration of a man suffers from dropsy) making him sit on a stool, in a hot pit like the one just described. very original prototype this of the electrical sweating box, medical men are so proud of.

bapaŏ-n rflx. v., of a man (suffering from dropsy) to let him-elf be treated as just described: mar! tearakana, nādo bapaŏnme, well! it is ready, enter the oven.

bapað o p.v., to be subjected to steaming in one of the ways described above: sikuakan lija bapað-lente soben sikuko goðjana, the cloth in which there were lice, having been steamed, all the lice died; lumamko bapaðakana sutam kako gerea, the silk-worms have been steamed, they won't gnaw the thread (bore through the cocoon); api māe bapaðjana enrege soben da uruncabajana, on three different days he has been subjected to the hot oven process, now he is rid of his dropsy, no water remains.

ba-x-apaŏ vrb. n., used of the actions described above, of their extent, and of the objects or silk-worms steamed. but not of the man who was submitted to that process: sikukodo misa banapačteko gojogea, lice are sure to die with one steaming : misa banapačte kae bugioa, barupisa bapač hobaoa: ne lija holara banapab kape rorokeda, you have not dried this cloth which was steamed yesterday; banapačko bipačkedkoa soben sutam martomiana, they have steamed the cocoons to such an extent that all the thread has become brittle.

*bi-parab, generally bi-porob, shat, the flower feast. With regard to this feast the Mundas have the following tradition. Long ago our forefathers said: "Whilst we

M-parab

are living on and working on we forget our deceased ancestors. This is not right. We must recall their memory once a year. When the new leaves and flowers appear on the trees we'know that one year is over. So at that time let us remember our deceased forefathers". From that time to this the flower feast has been kept.

This clearly indicates both the purpse and the time of the feast.

It is not kept on any fixed day, nor is it attached to any phase of the It does however moon. coincide more or less with the end of February or the beginning of March, because during that time the sal tree throws out its new leaves and gets covered with bunches of small whitish flowers. The feast is kept at different times in different villages, on any of the three dies fasti, Monday, Wednesday or Friday. Even in the same village it changes yearly so that one year it may be kept at the beginning, and another year at. the end of the flowering season. The day is fixed yearly by common consent. A death or some other untoward accident in one or several houses of the village suffices to. postpone it somewhat. week before the day agreed upon. the pahanr or his assistant goes through the village calling out: "On such a day we are going to keep the flower feast !"

This feast is interesting because it contains certain features which seem to show that ancestor worship was practised by the Mundas before they accepted the religious system which is based on the legent of Singbonga's descent to earth for the purpose of destroying the rebellious Asurs. These features are.

10 In a certain number of villages the ministration of the pahanr as religious head of the community is not accepted, and in others where the pahanr did at one time officiate on this day, his services are dispensed with for rather trivial reasons, such as a quarrel and the like.

20 This exclusion of the pahanr is met with mainly in villages which contain no alien elements and which do not border on tracts in which Mundas are living amongst aliens.

30 Even in those villages where the pahanr officiates on behalf of the whole community, all the heads of the family are nevertheless obliged to sacrifice each in his own adva (the store-room in which the shades of the ancestors are supposed to reside) to the ancestors of the family, even as the heads of families do in villages where he does not ministrate on behalf of the community.

40 The pahanr's character as religious head of the community rests distinctly on the Asur legend. In that legend Lutkum Haram and Lutkum Buria figure as distinct in race and caste from the Asurs and as having given a friendly reception to Singbonga in the disguise of the Toro kora, the itch-covered youth. Though the legend does not, in its

ordinarily received form, state explic'tly that this couple were Mundas, it is rather generally believed that they were the progenitors of the Munda race. A certain number of Mundas however, whilst taking the legend as it stands, say that they are not sure whether this legendary couple were really Mundas. Anyhow the pahanr does on this day direct his sacrifice and prayer first and foremost to these two and only secondarily to all the ancestors of the village. But, whereas in the sacrifice offered by the heads of each particular family, a certain number do mention Lutkum Haram and Luthum Buria before the names of their own ancestors, in other villeges, especially those in which the ministrations of the pahanr are not accepted on this day, they do not mention them at all.

It is highly improbable that such a characteristic feature should have dropped out of a sacrificial formula if it had ever belonged to it. Hence, there where it now exis's it appears to be an addition to a more ancient formula, which recognises only distinctly Munda ancestors, and which existed before the Asur legend gained universal recognition.

50 The sign or mark by which, according to the introductory legend, the old year is recognized as past, appears also to point to a far greater antiquity than the Asur legend can claim for itself.

However this festive remembrance of the deceased at the particular time of nature's rejuvenescence is a probably not so much a mere mark of time, as a highly poetic expression of man's instintive revolt against the idea of complete destruction by death, as well as of the persistent hope in a real rejuvenescence beyond the grave or the funeral pyre.

Another peculiarity of this festival may possibly be taken as a sign that the macriarchal system existed once among the Mundas. If this be so it would be an additional probability in favour of the view that an estor worship among the Mundas reaches back to a very remote time. In certain villages, even such as accept the pahanr's min'strations on this day, the matrons are allowed to perform the sacrifice to the ancestors in the adia. This custom evidently appears strange to the present-day Mundas, and, having no longer any remembrance of the matriarchal system they try to explain and legitimize this anomaly by the following story. One day when, in the house of a certain Munda, everything was ready for the sacrifice to the ancestors in the adia, the head of the family was informed that one of his bullocks had got lost in the forest. He immediately went to look for it. As he remained away for a long time, the children (who have on this day, to keep fasting till the sacrifice is over) began to cry for food. last the mother, unable to stand the children's crying any longer, performed the sacrifice herself. That

year nothing went wrong in that family. Then all the people said: "On the flower feast day the mother of the family may perform the sacrifice in the adia just as well as the father". It is true that, if a man happen to be the only member of his kili in a village and he comes to die before his children are grown up. his widow must perform the vario's prescribed domestic sacrifices until the eldest son is of age to perform them himself. But this does not take away the significance of the practice. which allows matrons to sicrifice on the flower feast whilst their husbands are still alive.

From what W. Crooke says about the Mirzapur Kols, in "Tribes and Castes of the Northwest provinces and Oud" it is evident that they are a hinduized branch of the Munda race. Though monogamy is no longer obligatory, it is highly praised by them. Among them the head-wife worships the ane stors. This fact favours the inference drawn above from the practice of allowing matrons to worship the ancestors on the eve of the bāporoģ.

In the villages in which the pahaur officiates the observances are as follows.

On the eve of the feast, which is a fast day for all grown up people, the pahanr goes to the bājaer (see article on this word) with those unmarried young men who are supposed to be still chaste (dinda). Any one known to have had sexual intercourse with any woman, is

There they clean and excluded. plaster (with cowdung) a spot west of the trunk because during the sacrifice the pahanr must stand before the trunk and face the east. They then fetch two chatties (round earthen pots) brimful of water from viliage spring (dars). These the they place on the clean spot in a north-westerly direction from the trunk of the tree and tie them together by passing a cotton thread round the nicks of the chatties. Then they measure the depth of the water by immersing two thin branches of sal, and breaking them off at the surface of the water, so that the whole length of the stick represents the depth of water in either chatty. In many villages these two chatties are not put directly on the ground but on two rings or rests made of cotton thread. After this they return to the village, the pahanr leading and the young men following and singing one or several jami songs.

Meanwhile all the women of the village have gathered at the entrance with chatties of of the village water. On arrival of the procession they wash the feet of the pahanr and (The feet of the his assistant. accompanying youths are not washed). If there be no special dancing ground in the village or if it be not on the way to the pahanr's house the youths go through some japi dancing and singing on the spot. If the dancing ground be on the way to the pahanr's house, the dances are gone through there, but the girls are not allowed to take part in them. After this they proceed to the pahanr's house and in front of it there is some more japs dancing and singing, in which the girls also join. After the dance the pahanr regales the whole party with some rice-beer and then all disperse to their own homes.

The pahanr now designates four different houses, which must each keep one of the four sacrificial fowls under a basket overnight for the next day's sacrifices. Of these four fowls one must be red, to be sacrificed to Lutkum Hayam and Lutkum Burta, the second, to be sacrificed in honour of the ancestors of the whole village, must be pearl-grey, the third, in honour of Nageera and Bindiera must be black and the fourth, in honour of Burubonga, must be checkered black and white.

On the feast day itself, very early in the morning, the pahanr and his assistant go to bathe and then pluck bunches of sal blossoms from the bajaer. If, however, the blossoms of the bajaer be too high to be reached, they may take them from any other sal tree. These he takes to his house and leans some against the wall inside the hut. Then he and his assistant take to the bainer all the things required for the sacrifice: the four fowls, adou rice enough for the sacrifice itself and for his own meal, which on this day must consist of adoa rice, a new earthen

chatty and sal blossoms. Nowadays he also must carry with him the winnowing shovel and the sacrificial knife. Formerly these two articles remained the whole year through leaning against the trunk of the bajuer, but, say the Mundas, men of late have become so unscrupulous that they do not hesitate to steal even such things. this a quantity of ordinary rice is taken along so as to suffice for the meal of all those who assist at the sacrifice. One man from each house accompanies the pahanr to assist. All the people of the village must bathe and fast till the sacrifice is over.

Arriving at the bajaer the pahanr first measures the water in the two chatties placed there the previous evening. If it has diminished, a bad harvest and an unsuccessful hunt are apprehended for that year If it has not diminished, all hope for a plentiful harvest and a good bag at the year's hunt. The Mundas, like all people, being laudatores temporis acti, maintain that pahanrs of old could, from the water in the chatties, foretell what kind of grain would succeed best that year and what kind of game they were going to slav.

The pahanr now, with the water of the two chatties washes first his own hands and feet and then the beak and feet of the red fowl. Then he sticks a bunch of sal blossoms over his right ear, makes the fowl, which he holds in both hands. eat some of the rice from each of the three small heaps by holding its beak close over each (since the fowl has been kept fasting under a basket it naturally eats greedily) and then he recites the following sacrificial formula:

"Ter, aben Jaerburia, Lutkumharam Lutkumburiakin! nādoin
omabentan cedabentanain, ruarasirma ruarakutuilre. Bāhasu banogoka, lāīhasu banogōka! bugiakankale! urienga meromenga poaposaokako! babaenga kodeenga
rasūrīsin adesinleka gārāoka butaoka! Senderare nitirre rusod dalsodokako! Tuinjilu da, baba omruralem, cedruralem!"

"Look, both of you, matron (and old man) dwelling in the jaer, Lutkum Haram and Lutkum Buria. now that one year has elapsed and the time (for this sacrifice) has come again, I give and offer you (this fowl). Let there be neither headache nor stomach ache! Let us keep constantly well! Let our cattle (ltly., the cow-mother and the goat-mother) multiply! our grain (Itly., the rice-mother and the millet-mother) throw out many roots and stems even like the and the ginger plants! During the pursuit in the chase may we club and strike them (the game) to death! Give game. give in return rice." At these words he cuts the fowl's throat, observing the usual rite. After that he sacrifices the pearl-grey fowl in the same manner, addressing and naming in the beginning all the known ancestors of the village and saying: "Even as you have observed the custom from the beginning and handed it down to us, so I now give, etc."

Then the black fowl is offered to Nageera and Bindiera, these two names being followed in the formula by the names of all the other village bongas. Finally the speckled fowl is similarly offered to Burulonga, his name too being followed by those of all the other village bongas. After these four sacrifices two meals are prepared there and then, one for the pahanr and one for those who assisted at the sacrifices. The palant's meal consists of pearlrice and the red fowl. First the rice is cooked in a new chatty and then the fewl is stewed in the same chatty. When both the rice and the fowl are ready, he places three salleaf cups near the three little heaps of pearl-rice, puts into each some of the rice and the meat stew and offiers them under one collective formula which begins as follows: "Here now, Jaer matron, Lutkum Haram, Lutkum Buria, Burubonga, (here follow the names of all the village bongas) you who sit together on the same stool and on the same seat! Here, all you ancestors, (here he names all the known ancestors of the village)." The rest of the formula is as above.

He then pours a little rice-beer into each of the three leaf cups and

offers them up under the same formula. Finally he prepares another leaf cup, pours some water into it and placing it near the three others he says: "Here all of you (spirits to whom I sacrificed), wash your hands and your mouths".

Whilst the pahanr now takes his meal and consumes the rest of the sacrificial beer, the others also take their meal, which consists of ordinary rice and stew made of the three other fowls that have been sacrificed.

When all is over, the pahani fills the winnowing shovel with sal flowers and keeps it under his left arm. In this manner he is carried on the hip of one of the men towards the village. After a while another man takes him up and carries him a little further and so on until they reach the entrance of the village. There all the women of the village are waiting with chatties full of water. Each, after washing the pahaur's feet, empties her chitty over his head, so as to drench him perfectly. This is done to obtain an abundant and timely rain for the fields. He is then carried by the men to his own house. As he arrives he sticks a bunch of sal flowers over the house door, then he distributes flowers to all the inmates of the house saying: Mar nado banne! Well, now put on flowers! Then everyone sticks flowers, the boys and men over their ears and the girls and married women into their hair. After this the pahanr treats all those

who essisted at the sacrifices to a good draught of rice-beer.

In many villages he is afterwards carried from house to house in the way just described and sticks a bunch of sal flowers over every house door. In return for this he must accept a draught of beer in each house. This beer is called horsodili (itly., flower sticking beer). Whilst he is sticking the flowers above the door, a youth pours a full chatty of water over the roof to obtain abundant and timely rain.

On this day the pahanr is called pahár raja. Here there seems to be a survival of the magic practices deemed efficacious for bringing down rain, and the word pahár raja is but a modification of the rain-king used by oth r tribes holding the same belief.

It has already been stated that the whole ministration of the pahanr at this feast has not got a very strong hold on the Mundis and that they do not hesitate much to dispense with it. Of course the pahanr will not readily and at once give up the sacrifice at the bajaer. But a quarrel suffices to make the people keep aloof. When this happens, then, the triumphal entry into the village with the accompanying rain-making ceremonies and the title of pahar raja fall away by themselves. these cases the pahanr, after the sacrifices at the bajaer, walks bumbly and alone to his house and is satisfied with having his feet washed by his own wife only.

In the villages where the pahanr officiates, the families keep the feast the previous day. They all bathe and fast until either the head of the family or the matron has brought flowers and sacrificed to the ancestors in the adip. This sacrifice consists generally of ramra, a very coarse kind of pulse, and fish stew. Slight variations occur from clan to clan. To explain the rather general use of this particular kind of pulse, they say that certain of their ancestors, in order to find out what they ought to offer, placed both pearl-rice and ramra before the fowl they intended offering, and that the fowl preferred the ramra to the pearl-rio. Thence they concluded that the ancestors too preferred it and so they did not offer a fowl either but prepared fish stew instead. Hence this day is also called, harkarkon hulan, the fish and crab day.

This explanation is of course somewhat lame. It is much more likely that these offerings point to the fact that ancestor worship was practised by the Mundas before they came to a rice-producing country, or before they themselves had taken to the cultivation of rice in a rice-producing country. Their congeners, the Birhors and the Korwas, though living side by side with the Mundas. even nowadays find rice cultivation too troublesome. They are satisfied with planting by means of a pointed stick, precisely this and one or the other kind of coarse pulses on mountain-sides without ploughing. The use of fish instead of the fowl now so generally used in sacrifices, would seem to point the same way, and show that ancestor-worship was practised by the Mundas, when they lived in regions where fish was much more abundant and much more easily obtained than in Chota Nagpur. As pointed out elsewhere, their dexterity in knitting fishing nets and making fishtraps, shows that they must have lived in some such country before they came to Chota Nagpur.

In the villages in which the pahanr officiates, the Mundas nowadays are generally no longer satisfied with this one sacrifice on the eve of the representative feast in which the pahanr figures. After his whole performance is over each family offers a pearl-grey fowl in its own adia.

In the villages where the pahanr does not officiate at all, the sacrifice of ramps and fish is the only one, and is offered on the public feast day itself.

In the afternoon all the young people of the village turn out for a dance in honour of the ancestors outside the village. The elders and children accompany them to assist and look on. This dance is called bāgiri (the throwing off of the flowers). At sunset the dance ceases and all go home for a feast dinner with plenty of rice-beer.

N. B. Before this feast the people are not allowed to eat the flowers of the hutar tree or the mahua tree. Nor may they prepare sups and dishes from new sal tree

leaves or use brooms of new broomgrass of the kind called garajopong.

The day after the feast is also called bābasi, stale flowers, or bāgiṛi, giṛiba, throwing off of the flowers. The second day after the feast is called bāmoroĕ, sour flowers, i.e., altogether faded flowers.

bap j, bapia, bapu, bap an, like bag and bāca, are used by children instead of banon, it is not here, or, it is not there: jetana bapi, or jetana bapīa.

bapuran var. of bapuri.

bapuri (Sad. H. bapurā, helpless, distressed; Mt. a poor female) I. In Mundari this seems to be more of an interjection than an adj. It stands not before but after the word it refers to and is to be rendered by such phrases as: poor fellow, the helpless, or the unlucky man : Soma bapuri, the unlucky Soma, that poor fellow of a Soma; cikacae bapuri? What on earth is the poor fellow N. B. In the following to do? song bapuri evidently connotes commiseration, nevertheless Mundas say that it does not: Mundako racare iligeko nūtana. bapuri! Iligeko nūtana, bapuri! Santako batere mandigeko jomtana, Mandigeko bapuri! jomtana, bapuri! Nairi! The Mundas in their courtyard are drinking ricebeer! The poor creatures! They are drinking rice-beer. The Santals in their courtyard are eating rice! The poor fellows! They are eating rice. Alas!

II. trs., syn. of balaž, to render miserable, helpless, to distress: dandeteko bapurikia, soben otee bandarcabakeda, they have overwhelmed him with fines, he has had to mortgage all his fields. N.B. The trs. bapuri differs from balaž in this that the use of bapuri connotes commiseration in the speaker.

bapuri-q, bapuri-gq p. v., to be rendered miserable, worthy of pity; to become or be such as to be pitied: bapuriakanae. The rootform of the df. past bapurijan is currently used as adj: bapurijan horoko dača lagatina, it is incumbent on people to show mercy to the unfortunate. It is also used as adj noun: bapurijanko dača lagatina.

bapurl-gift trs., to render utterly helpless and pitiable.

bapurigiri-q p. v., (1) to be rendered or to become utterly helpless and pitiable. (2) to feel quite miserable: midhisi takatainko kumbūrukeda enamenten bapurigirijana.

bapurikam var. of bapuri.

bar short form of baria, two I. It must be used (a) before the higher numerals hisi, 20, sax or sax, 100, hajar, 1000; barhisi, 40 barsax, 200; barhajar, 2000. (b) before the words org, horo, by, whenever these occur in enumerations of families, people or cattle: horoko bar ora menalea, we are two families of Mundas here; Uranko bar horo eskargekin hijujana, only two Ora ons have come. (c) before nouns denoting measure: bar muka lija, two cubits of cloth; bar gandi; bar

taka. (d) in the approximate expression barapi, two or three.

II. It may be used instead of the distributive nl. babar, two by two, or two and two. In that case it must stand twice and be followed each time by the noun it qualifies: bar horo bar horo senpe, go two together.

bar Has. barkar Nag. (H. bharkar, a load of business) trs., to be many doing the same thing: landako bārkeda, eperan, rako bārkeda, many were laughing, quarreling, etc.

bār-en Has. barkār-en Nag. rflx. v., (1) same meaning. The action is construct with te: landate, eperante, rateko bārenjana; landateko bārakana. (2) to appear, to come out in great numbers, used of flying whiteants, of puff-balls: jatijutukujko cabajante simrodko bārena; tisingapa burduludko bārenjana.

bar-q, barkar-q p. v., (1) to have a lot of work to do. The kind of work is expressed without any affix or with the affix te: junjulaire heroko bāroa, in June and July people have a lot of sowing to do. (2) to be fully occupied with some work. The kind of work is expressed with the affix re: kamirele barakana. hasutani kale jogaŏdariatana, we are fully occupied with our work, we cannot take care of the one who is sick. (3) to have at one's disposal an extraordinary quantity of things that can be collected, to be in the season of: tisingapa madukamteko bāroa; ulitele bārakana; bătele

bārakana. (4) figuratively, to have an extraordinary quantity of things (kumanda, hasu, duku, gonoğ) to suffer. The thing in question is construed with the affix te: en hature kumandateko bārokana. (5) of flowers and fruit, to be in their season : figuratively (6) bārakana. nli of sickness, etc., to be prevalent: en hature hasu bārakana, sic'iness is plentiful just now in that village. bar, barkar adv., (1) many together: barlo landatana, eperantana, ratana; omontana. (2) pārko simrodko with the prds ba, jo, jarom, plentijotana; uli bar fully: uli bār figuratively, (a) jaromakana. (3) prds. kymanda, hasu, with the duku, gojo : en hature bārko hasutana, in that village many people are sick. (b) with the prds. dangrao, dangrio, of men, 'and perego, of men and animals, fully, completely: uriko purako tačomsirma bārko peregoa, one year after they have got all their teeth, then it is that bullocks get their full strength; bare dangriak na, she is a full-grown girl; korako mordoperegoa, kurikodo akanre bārko jondamakanre, men attain their full strength in mature age, and women a few years after becoming adult.

bara syn. of basa Has. ekenda Nag. sbst, (1) the leader of a herd of wild pigs (small kind). (2) a full-grown male wild boar (large kind), Sus indicus, Sus cristatus.

barabandu var. of bacabandu. Also used as affix to prds. barabari (P. barābar, abreast, uniform, equal) 1° I. adj., uniform, equal, equal in size: simtolre barabari simkin juri lagatina; nilg barabari hon, or barabarig honin namtana, I want a boy of the same size as this one. This adj. is mostly used as adj prd. and is then equit. to the pf. past barabariakan: barabarigeako, they are alike.

N. B. Barabari kaji, ltly., an equal word, is sometimes used as syn. of jonoka k ji, kajira jugutu, a simile, a parable, a comparison. Barabari is also used as adj. noun in the dl. barabarikia, two who are a match to each other: ne haramdo janaŏe eranposoralea tisindo barabarikia nipamakana, this old fellow always cowes us with his scoldings, but to day he has met his match.

II. sbst., occurs in the alv. horabarabarire, half-way.

III trs., (!) of material things, to equalize, to make both sides equal, to balance correctly: mar nadobu barabarita. (2) of persons, to put on the same level with: ankanilo cipe barabarijaina? What! Are you putting me on the same level with a fellow of that sort?

barabari-n rflx. v., to put oneself on the same level with, to consider oneself equal to: mundalo cim barabarina? barabari-o p. v., (1) to become power, wealth. in size, equal marannilokin sunutuni etc.: elder child barabarijana, the

and the one following have grown to the same size. (2) to be equalized, to be balanced: garido niralge barabarilena mendo en dondo kora taĕomsa dejantee cimtulrikakeda, the cart was indeed nicely balanced, but then that stupid fellow mounted on it from behind and caused it to tilt over.

IV. adv., equally, in an equal way, regularly: niku ne pīt barabariko hijutana; barabarikon haraakana. Note the idioms: (1) nikin barabarigekon sapačadtana, ltly., these two breathe together with each other, i.e., these two are thick friends. (2) orare barabari menakon, the family is complete, it comprises the people necessary for effective work, viz., one who cooks the meals, one who ploughs the fields and one who grazes the cattle.

 2^0 Barabari is used also in connection with $j\bar{\imath}$ in the following idiomatic ways:

I. slost., (1) good or perfect health: ji ka barabarirate kami kā angað-jaina, not being in good health I do not feel inclined to work. (2) satisfaction or ease of mind, contentment: jī kā barabarirate orçle kulitangea, our mind not being at ret, we are asking further questions.

II. trs, (1) to restore to good health, to make smb. feel comfortable again: laidulteate jīim barabarslia, I restored him by means of a purge.
(2) to appease, to quiet! somebody's apprehensions, doubts, anxieties of mind; to satisfy smb., to reassure

smb.: iminaule kajilia, enre jī kale barabarīdariada.

III. intrs imprel., (1) to feel comfortable in body, to feel well: kymindalenaira, nādo jī barabarijaina. (2) to feel at ease, at rest, satisfied; to have no longer any doubts, apprehensions, anxieties: aletare jī kā barabarijaia.

30 Barabari is used as afx. to other prds. with the meaning of: (1) so as to make smooth, level. In this meaning it is a syn. of sam: labarabari, to pure and level; dulbarabari to pour earth, sand, etc., so as to level the ground. (2) to the same thickness, to equal length: laburabari, to pare to the same thickness; hidharabari, to cut to the same length. (3) up to half the work, up to half way: labarabari, to reach half way.

40 Barābāri is the spelling used in songs, on account of the variant being sarāsāri: Nikudaga mode candu nonekoci? Nikudoko barābārīgea. Nikudoko sīrāsāri. Were all these children born the same month, that they all look equal? Were all these children born within the space of two months, that they have all the same look?

barai (Sad.) sbst., Phaseolus radiatus, Linn.; var. grandis, Prain; Papilionaceæ,— a suberect or erect, annual, leguminous plant, with horizontally spreading pods and black seeds. It is a cultivated pulse: barai cetanre jotana, rambrado

sakamlo, the barai has terminal pods, those of the ramra are axillary

barai-mugi (Sad. barai-mugg) sbst., Phaseolus radiatus, Liun. Papilionacem,—a suberect, annual leguminous plant, with horizontally spreading pods and green seeds It is a cultivated pulse.

barākalti, barkalti, barākat (A. barakat; Sad. barakait) I. sbst., prosperity: kumbūrukoā barākait ne disumre kā bebaoa, oro bitarpurre isu dukuko namea, thieves will never thrive in this world and in the next they will have to suffer much.

II. adj., with ote, land, and da water: barākaiti otere mid-alarege baria habeko potomea, fertile land produces a hundredfold, ltly., if people sow one maund on fertile soil, they will store two bales; nea barākaiti dado kā, nea babara rōgda, this is not the kind of rain which brings prosperity, it is the kind of rain which produces paddy pests.

III. trs., to bless with prosperity: Haram baĕmān horoko kae barākaitikoa, God does not bless dishonest people. (2) to cause the production of a good crop: bōkandurra da babacaŭlii barākaitiia, kaṭajambarra dadoe ringaĕa, rain from the north is a blessing for the crops, but rain from the south causes famine.

barăkaiti-o p. v., to be blessed with prosperity, to be caused to produce a good crop: baĕmān horoko barākaitiakan purasa kako lelakana; ne kalom babacaŭli barākaitijana.

baran sbst., a dwarf.

baran, boron adj., of different kinds, many kinds, a variety of : isu baran bā mena. It may be intensified by repetition or by juxtaposition with nana: baranbaran kajil ituana; nanaboron kaji ajumakana.

baran nl. adj., both: baran orşre duku ulujana; baran urikintain goğjana.

barana nl. prn., used of inan. os. only: orare cimin a kudlam sarēa-kana?—baria eskarge;—he mar, barana auime, how many hoes are there left in the house?—Only two.—All right, bring them both.

barandar I. adj., ltly., two-edged : barandar katu, a knife with two blades; barandar gâlti, a pickaxe with a double arm; barandar naki. a comb with a row of teeth on both sides, in cutrd, to burianaki, a comb with only one row of teeth. and bānaki, an ornamental comb. II. trs., to make with a double edge, with two blades, with a double row of teeth: nakii barandarakuda. barandar-en rflx. v., to be double faced, to have double-dealings: alope bisŭasia, janače barandarena. To describe an insidious, treacherous man, a so-called snake in the grass, the Mundas say: cetanre sunum bitarre holade lagačjada, or cetanree sunumkoa bitarre holade lagačkoa. on the surface he rubs oil underneath he applies the razor.

barandar-q p. v., to be made double-edged, etc., taraŭrio barandaroa ci?

baranda syn. of birbiri, cirbiri, bocotupuri. dudmūriiasad, hatukesari, marceia sbst. Spilanthes Acmella. Linn.; Compositae,—an erect annual herb, 1 ft. high, with opposite leaves and yellow, disciform flowerheads on long peduncles. The plant crushed is used as a fish poison. in the rainy season, the children playing about in the water get their feet and legs covered with rash, they rub them with the leaves of this plant to soothe the itching. The plant is called also marceia because poor people chew its seeds instead of marci, Spanish pepper, to provoke salivation when mouth is dry.

barankin nl. prn. of liv. bgs. both, both of them, the pair of them: barankin momod taka omakin ne.

baransa adv, in both directions on either side, on both sides, at both ends: Horo-Mundakoa pahal baransa gojaakana midtare eskar gojaakanre bandi pahalko meta.

baransare adv., in both places: enkana baransar namoa.

baransate adv., towards both places, in both directions: ne kaji udubko baransate kulkom, send people in both directions to tell this news.

baransacte adv., from both places, from both sides: baransacteko niraulena.

baranta, barantare, barantate, barantaete are used also instead of the forms in eq. sqre, sqte, sacte.

baran-baran (A. barraq) I. adj.,

of a nearly full moon, shining brightly.

II. intrs., of a nearly full moon. to shine brightly: ipilko birinbirintana, candu baranbarantana, the stars twinkle, the full moon shines brightly.

barapharaptan adv., with lelq: candu barapharaptane lelqtana, the moon looks bright.

barangu-ara (Sad. panne sāg) sbst., a diffuse, aromatic, marsh plant, used for making a kind of chutney.

barangu-bā Nag. syn., of ote-barangu Has., sbst., Carum Rox-burghianum, Benth.; Umbelliferae,—an annual herb 1-2 ft. high, with dissected leaves and white flowers, cultivated for its aromatic seeds and generally sown around cotton fields, its strong seent keeping off the rats. (2) barangubā is also used of the flower of barangudaru, especially in songs: Raji bandare barangubādo, bā nuraēbaraē (song), on the rajah's embankment behold the barangu flower, the barangu flower which is in full bloom.

Nag. sbst., Acacia Farnesiana, Willd.; Mimosaceae,—a shrub or small tree with bi-pinnate leaves, long, straight spines and yellow, strongly scented flowers in globose heads. The root has a still more intense smell than the flowers, which, as people believe, snakes can not stand. Hence they plant it on the embankments of tanks to keep away the dora snake which

would spoil the embankment by boring holes through it. They also put pieces of the root into snake holes to drive the snakes away.

barara-barara (Sk. H. barbar, delirious talk) 10 intrs., syn. of bae, to be delirious: bararabararatanae or bararabararajadae.

bararabarara-o p.v., to become delirious: bararabararaotanae.

bararabararatan adv., deliriously: bararabararatane rikag'ana; bararabararatane rikatana; bararabararatane jagartana.

2°. The same word is used figuratively in scorn and scolding, of people who talk nonsense: I. adj., with kaji: bararabarara kaji hokatam, stop that nonsense.

II. intrs.: ili nükedate mod nidae bararabararakeda, being drunk she talked rot the whole night long.

III. trs.: bararabararaankedleae, or mod nidae bararabararakedlea, he kept us awake the whole night with his nonsensical talk.

bararabararan rflx. v.: cinam bararabararantana?

bararabararatan alv.: bararabararatane jagartana or bararabararatane rikantana, he is talking nonsense.

bararabararani noun of agency: amlekan bararabararako kale namtana, we don't want such nonsensical fellows as thou art.

bararabarara-ara trs., to talk nonsense the whole night long, to keep people awake the whole night by one's nonsensical talk.

barātko, baratiako, bariatko (Sk. barāt, company at a marriage feast)

shat., wedding guests.

barbadi trs., to make one or both ends of a cloth thicker by weaving into them double or treble cross-threads: lijako barbadikeda. barbadi-q p.v., of cloth to be made with one or both ends thicker.

barbandu var. of bacabandu, but unlike this last, it may be affixed to prds. indicating the way in which the wound is inflicted: hola kulale barbandukja or tuinbarbandukja, yesterday we severely wounded a tiger which nevertheless escaped, or, we shot it inflicting a deadly wound though it escaped us.

barbarao (II. burbarana, to talk as in a trance; Sad. barbaraek, barbari) describes excitement and rapidity of speech, (1) trs., with kaji as d.o.: kajii burbaraojada, he speak's excitedly and rapidly. (2) causatively, to cause to rave, to cause to speak wildly: rua barbaraokia, the fever made him rave; botaga rumkiatee barbaraokia, a spirit having entranced him made him speak fast and excitedly.

II. intrs., to rave, to speak wildly in a trance, to speak wildly in a passion of anger or fear: rumtee barbaraŏtana, kīste barbaraŏtana. barbaraŏ-n rflx. v., to speak excitedly or wildly in a passion of anger or fear: alom barbaraŏna, sugamsugam jagareme, do not get excited, speak calmly.

barbaraŏ-q p v., to begin to rave, to begin to speak excitedly, wildly: kīstee barbaraŏqtana.

bar-bor (Sad. borbor, borboroa)

syn. of babbot, lawlen, livlan, adj., used of numerous trees with long, straight, clean stems (of only one such tree they say borbor): neture sarjom barborgea, here the sal trees have long, straight, clean stems. Also used as adj. noun: en birre barborko namoa ci?

barbor-q p.v., to grow into trees with long, straight, clean stems: netare sarjom barborakana.

barbortan adv., with haraq, to grow, same as barboro.

bar-bur syn. of burbur and used in the same way, but used also in the following meanings and functions: I. trs., syn. of dabadubu, to trample smth. into the mud: alea baba kerako barburkeda.

II. intrs., (1) to plod in soft mud: losodren barburtana, I sink in the soft mud; ne losodre senlere barbūra, if one walks in this mud one sinks in it to a certain depth. (2) of mud, to open under the foot and shut up again in a short time: losod barburtana. This sentence may also mean: this mud is burbur losod.

barbur-en rflx. v., to walk purposely sinking in burbur losod, soft mud, or in cowdung which in the rainy season is of the same consistency as burbur losod, or in a bursi fire.

barbur-o p.v., (1) to be trodden into the mud: kerako bolobarajanci baba barburjana. (2) same as intrs. and rfix. v., when it is not done on purpose: nida dipili hijutania taikena, dubirea barburjana.

*barca (M. Or. barchā; Sad. barca; Mt. barci) I. sbst. (1) This is pro-

perly only the iron part of a spear (PI. IV. A.), i.e., the spear-head when the shaft is of wood, and the whole spear, when the shaft and point are one single piece of iron, in which case the cad. meredbarca XXXVI. 1.) is used. (2) (P). Nevertheless, when no equivocation is possible, barca is also used instead of barcadanda, a spear with a wooden shaft. This wooden shaft is made from a bamboo stem and sometimes a resette of side-branches cut at a length of about 4", is kept near the spear-head, serving as a stay to prevent bears or tigers coming close enough to claw. This special kind of barcadanda is used only in bear and tiger hunts; it is held with the left hand while the right hand fights with the kops, axe. It is never used as a throwing weapon. Neither is the meredbarca used as a throwing weapon; it is too heavy for that; but the common barcadanda, with simple bamboo shaft, though essentially a thrusting weapon, is also thrown like a javelin when a favourable occasion presents itself. balamdanda, larce, is always armed with a barca at its lower end; but this is used only to plant the lance firmly in the groun! in an upright posit on.

The length of the spear-head, and also of the meredbarca, varies according to the quantity of iron the smith on dispose of: the spear-head generally about 7" ling, and the length of the meredbarca is from 4 to 5 ft, with a shaft about 1" thick,

barca

bare

The bamboo shaft of the barcadanda is 5 ft. long and is fitted into the hole made for this purpose in the spear-head at the end opposite to the point.

The spear-head is variously shaped according to the desire of the one who orders it to be made. It is conically or pyramidally pointed, generally with a neck-like depression, as shown on Pl. IV. A. The figure shown ou Pl. IV. 3. represents a balamdanda, not a barcadanda. In the mereddanda there is generally, but not always, an ironikuob separating the head from the shaft and destined to prevent the spear from penetrating deeper into the wound.

Another weapon which, though in reality a kind of barca, is never called by this name, is the tarrisota. or tairidanda, the jingling stick, so called on account of the jingling noise made by the two or three iron rings which are slipped on to the very thin iron shaft and are kept there sliding about between two broad iron knobs, one near the spear-head, the other at the bottomend of the shaft. This !airisota is still occasionally seen on the dancing ground in the hands of the young men, who beat the measure of their dance with them. It is said that formerly, when big game was plentiful, it was used as a throwing weapon in the chase, and that the rings were inserted because the jingling noise they make, is just sufficient to trace a wounded animal which might have fled and remained | speaking of their brothers or male

hidden somewhere with the spear still sticking in the wound.

II. trs., (1) to forge a piece of iron into a spear-head: ne mered barciairme. (2) in conjunction with a nl., to pierce once, twice, etc., with a spear : modbarcaline.

barca-o p.v., of iron: to be forged into a spear-head: ain auled mered barcaakana ci?

barci a rarely used var. of barca. tardu, barud (P. barūd, barūt) sbst, gunpowder.

tarduli Nag var. of bardulid.

barduliad Has. (Sk H. badur; Sad. badur) sbst., is a ceneral term which occurs in the names of the three different kind- of bat: (1) cutubardaciad, Itly., the mouse-bat, Pipistrellus abramus, the Pipistrelle. a small bat appearing on the wing rather early in the evening. (2) kateabarduliad, Itly., the rat-baf, the Nose-leaved Bat, Rhinolophus sp. (3) setabarduliad, Itly, the dog-bat, so called on account of its sneut. suluri-barduliad, ltlv. swine-bat, so called on account of its call, Pteropus medius, the Flying-Fox.

bardulid Nag. sbst., the pipistrelle. Occurs also in the cpd. hunibardulid, the nose-leaved bat. As for the flying-fox, it is called Jupy in Nag.

bardulu, bardulud, barduluj, barduriad Nag. var. of bardulid.

bar-dan adv., and bardang p.v., see under dano.

bare sbst., is used by women

bare

bare

cousins, and therefore also by anyone else, speaking to a woman about her brothers or male cousins. the s. it means the brother of a woman. In the assimilative pl., bareteko, it means either the brothers or the male cousins of a woman. take the prel. prns. as pos. afx.: baren, barem, barete, my, thy, his or her brother. In the pl. these afx, stand infixed before the assimilative pl. afx. teko:barenteko, haremteko, bareteteko The dl. and pl. forms are not used as pos. afx. In their stead the pos. adj. alang, aling, abeng, etc., precide the word bare, but even then corresponding singular prol. afxs. remain inserted in the pl. bareteko : alana barenteko, abeng baremteko, aking bare'etek), abug barenteko, apeg baremteko, akog bareteteko. N.B. The cpds., aing honbarek), ama honbareko, aca honburcko, etc. may always be used instead of the forms, bareweeko, baremteko, etc.

*The profusion of terms denoting relationship and their correct use is a great difficulty to non-Mundas, who desire to acquire a practical knowledge of the language.

These terms are classified according to different points of view:

(1) Some are vocatives of address connoting the respect due to the persons addressed, owing to the position they occupy in the family: aba! father! ear! mother! Some denote the different degrees of blood-relationship arising out of common descent: apu, father, exga,

mother, hon, son.

- (3) Some denote the different degrees of relationship arising out of marriage connexions: sundi, the father or uncle-in-law of one's son or daughter.
- (4) Some denote only the sex of some relatives, not their age: misi, sister.
- (5) Some denote only the age, not the sex of some relatives: boko, junior brother or sister.
- (6) Some denote both sex and age: baii, senior brother, aji, senior sister.
- (7) Some denote only relationship without either age or sex: haga, brother or sister, relation.
- (S) Some are used only by men speaking to or of certain relations and consequently by others only when speaking to men about those same relations, whereas others are similarly restricted to women: guiram, used by men, speaking to or of their brothers-in-law; bare, as explained above.
- (ii) Certain epds. arising out of a combination of the terms mentioned above, denote various degrees of relationship with or without connotation of sex: bokoboža, uterine brothers and sisters; misiabarea male and female cousins. The exact meaning and use of all are given as they occur in the alphabetical order.

Some of these words arise directly out of that tendency of the language, which prefers the use of different concrete terms instead of a single common noun specified by different adjectives; such are all those which

connote age, bail, senior brother, aji, senior sister, kaka, junior uncle. Others arise directly out of the strong and detailed organization of the family, which insists so rigorously on respect being shown by juniors to seniors. Others again arise out of the prophylactic measures in use against dangerous familiarities between married members and unmarried iuniors of the family. Hence so far as conclusions may be drawn from this profusion of terms, regarding the sexual relations between members of the family, these point all to a strong and detailed organization of the same. It is, therefore, almost incomprehensible, how an argument could have been drawn from it in favour of promiscuity among primitive man. And yet, this was actually attempted at the time, when this promiscuity was still considered as a scientifically established fact, and when it was considered that ethnology had to serve no other purpose than to force ethnographic facts into agreement with the unproven assumptions of extreme evolutionism. Westermarck a staunch evolutionist himself, has very effectively disposed of that argument in Chapter V of his History of Human Marriage.

pot with a snout. Vessels of this kind are not much used among the Mundas although they could easily procure them nowadays. For an ordinary draught of water or even of rice-beer they use their leaf-cups

or even their hands held together so as to form a kind of cup. Hence if we find that this particular form of vessel is prescribed in certain sacrifices performed by the pahar in the name of the whole community as, v.g., at the herobouga (the sowing sacrifice), in which rice-beer must be offered in a vessel of this kind, we are naturally led to surmise that this kind of vessel was introduced among the Mundas together with the sacrificial rite which prescribes it. And again is one of the tokens which concur to show that the system in which the pahar acts as representative priest or sacrificer for the whole community, was preceded by a still simpler form of religion, and that therefore this system itself has been adopted from outside.

bare-kiria sbst., an oath with imprecation on the head of one's brother. The prsl. prn. as poss. afx. is inserted after bare: barenkiriain kiriajada (or kiriantana), I swear on the life of my brother barenkiriain kiriajadma, I dare thee to swear on the life of thy brother.

bargiko sbst., occurs only in the opd. telenga-bargiko, raiders, a numerous band of robbers of whose depredations the Mundas have kept the tradition. They mean the Mahratta raiders: telengabargidipilisis hature horoko magogiana, at the time of the Maharatta raids the Mundas were massacred in many villages.

The same cpd. is also used traly. and in the p.v., disumko telengabargikeda, the Mahrattas raided the country; disum telengabargilena, the country was raided by the Mahrattas As the Mundas have no remembrance of the nationality of these raiders in the past, this opd., may be used of any warlike robbers or lawless soldiery: Angraji sarkār senojanre disum oroge telepgabargioa. if the English Government were to leave, the country would be raided again by hostile soldiery.

barhasal-baba syn. of garababa, sbst., a thick-grained, tall and late variety of paddy sown or planted in low fields. The grain is black and the ears are barbed: barhasalra mandi mogomogotan soana, it has, when cooked, a very pleasing taste of its own.

bar-hisi nl., adj., two scores, i.e., forty.

bar-hur, bar-ur var. of bar horo: barur Rancitekin, sena, two men will go to Ranchi; barurkin Rancitekin, sena, the two men will go to Ranchi.

bari Has. bālr. bāīri (Sad. bhur, only. Perhaps contraction of H. bahabahri) adv, (1) only: Simbuako bārīko senkena, only the people of the village of Simbua (2) modyfying words or went. clauses of time, during the time that: kamiainme ain iomnūtan bārige, work for me whilst I take my meal. (3) with auri, only till: baŭin aŭri hijuruar bāri tainme, remain here only until my elder brother returns. (4) as postp., to cot or dari; with one's whole strength: aea cot bārii dallińa; aea cot bārii dallińa; aea cot bārii dallińa; he ran as fast as he could, but he did not overtake me; aina dari bārii koramleka, ne diriin rapudea ci? Let me hammer with my whole strength to see whether I can break this stone.

baria I. cardinal nl., two: baria eskar locon menataca.

II. trs., (1) to double, to make into two parts, two plots, two heaps, etc.: bariazabu, let us make it into two lots. (2) to call a thing by two names, to have two words for the same thing: enado horoko baria-keda.

baria-apialeka approximative nl., some two or three. N.B. When this is applied to rice bales, it means some four. The Mundas never tell the true amount in this matter, so as not to have the air of vaunting their wealth.

bariagad contraction of baria galed, both of them, both of them together, the pair of them.

bariatko var. of baratko.

barld postp. to nouns or prns.: together with what is on or in it: mēj sobena barid dondoauĭme, lift and bring the table with all what is on it; arka tamras barid idiïme, take the basket together with the guavas which are in it.

N.B. Naŏa barid means naŏarege, whilst it is quite new: naŏa seems to be the sole adj., with which barid is used: naŏa barid lijāe

bari-runda Has. syn. of bačar-bando Nag. shst., the largest and paler kind of wild cat; the two other kinds are called pusirunda and bāgrunda Has., or simply bando Nag.

barisak! (II. bhar sak, by all means) interjection, it is almost certain! nekan lasapanda cirgalan hereko barisak nekanakore kako torikana, it is almost certain that people who are on their guard against such implication in another's guilt will not fall into that kind of trouble.

barita adj., flavoured with oil smoke: barita haii jomtona. Also used as adj. noun: nj barita kae sukua.

II. trs., to import a flavour of mustard-oil smoke to baked food, by putting a live coal on it, dropping on this some mustard-oil and covering it up so that the smoke of the oil reaches the whole of it. barita-op p. v., to be flavoured with mustard-oil smoke: baritaakang purasa kain jōma.

barjað Nag. (Sad. barjaek, to forbid) trs., (1) syn. of mana, to forbid to do smth: barjaðkiako. (2) syn. of load, to soak earth with just enough water to soften it without depriving it of its consistency: keep baijako barjaðakada, they have softened (with water) the clay with which they intend to make tiles.

barjaŏ-o p. v., (1) to be forbidden to do smth. (2) of earth, to be soaked, to be softened: hurin dare hasa barjaŏoa, pura dare leanoa,

with a little water the carth gets soft, with much water it gets dissolved. ba-n-arjaŏ verb. n., the amount of clay softened for the making of earthenware: banarjaŏko barjaŏkeda miḍ haŏate keco kū cabaoa, they have softened so much clay that they will not be able to bake in a single kiln all the tiles they will make with it

barjiq, barjiq p. v., to become pregnant to be with child, ltly, to become two-souled, used only of women, not of animals: aloma! birjinren cikana? Don't, if I were to become pregnant what would I do with myself, where would I go? N. B. The prf. past barjinkanae is used only for the six last months of pregnancy. During the three first menths they say: hormowore mena, it is in the body.

Barjo name of a clan of the Mundas, see kili.

barkad I. shst., the inner hard wood of a tree, in cutrd. to harta. hartala, or bakla, the bark or rind, and opa, or oendam, the softer white wood under the bark. In some trees, like sisa, jojo, birmuni, all the wood is barkad. In some, like sisa, jojo, rula, tiril, hatana, the innermost part of the barkad is dark and very hard: this is called maja, manja, or mea. But maja, or manja, (not men) is sometimes used as a syn. of barkad. The whole woody part of the tree without the bark is called jan. Each of the four sides which are rejected in squaring a tree is called bakal.

II. adj., with daru, the same inner hard wood.

barkad-q p. v, to become hard-wooded: sarjom cimin sirmare barkadoa? after how many years is there hard wood in the sal tree? N. B. Barkadaran or barkadgiriakan is used figuratively of old people who are still hale and strong, or rather, who can still work well.

barkað (II. bharkānā; Sad. barkiek trs., to slake lime, to slake very dry potter's clay: isinakan gati datem barkað/cre holotalekaoa; keco baimente nārkahasa janað tasirörokeateko barkaðea.

barkaŏ-n rslx. v, to submit oneself suddenly to the coolness of water, by drinking it or plunging oneself into it, when one feels hot, and so bringing on strangury $(/\bar{a}n)$.

barkað-9 p. v., (1) of lime or clay, to be slaked: cuna barkaðakana. (2) of men or animals to be cooled suddenly by fresh water, and so get strangury: küb jetetante kerako dare haraderlekoreko barkaða.

ba-n-arkaŏ vrb. n., the quantity, the time, the manner, the result of slaking lime or clay: banarkaŏe barkaŏkeda mid sirmare kā cabaoa jomte, he has slaked such a quantity of lime that it won't be eaten in a whole year; banarkaŏe barkaŏkeda miad raţi regoĕ banoa, he has slaked it in such a way that nothing solid is left; nea okoĕa banarkaŏ? Who has slaked this?

barkar, bharkar var. of bar Has. barkasa, barkasa ili sb.t., first quality cipadi, squeezed out rice-beer, i.e., the produce of the squeezing after water has been poured for the first time on the fermented mass, in entrd to pacāri, pacāri ili, the second quality of cipaili, resulting from the squeezing of the dregs on which water has been poured after the squeezing out of barkasa ili; and to saba, saba māča, saba ili, inferior quality of cipaili, which is obtained by pouring water again over the dregs out of which pacāri i'i has been squeezed and letting it stand for a day or two Leiore squeezing it out.

barki (Sad. barki; Or. barkā, double cloth) I. sbst., also barkī /ijā, a very large, thick cloth made of two picuris, sewn together. It is folded over itself and so worn by men.

II. trs., to sew together two picuris: baria picuri kirinkeaten barkisa. barki-o p. v., of two picuris: to be sewn together into a barki.

barki-n rilx. v. to buy for oneself or sew together for oneself a barki: sobenko barkinjana, aiado miad tepentepenko omaiña, they all bought a double picuri for themselves, but to me they gave only a narrow cloth.

barki-lija syn. of barki but only as sbst.

Barla sbst., name of a clan of the Mundas. See kili.

barla-bari (Sad barla) sbst., Ficus elastica, Roxb; Urticaceae,—the Rubber-Fig, a large thick-stemmed, fast-growing tree, with aerial roots and milky juice, and oblong, pointed, thick, firm glossy, persistent leaves. This tree is found only planted, in stations. Of late, people have begun to eat its fruit.

*barlanga-mad sbst., a species of bamboo which was formerly found in the jungles, much thicker than ordinary bamboo and with internodes longer by half. It has no more been found by anybody within men's memory. But people who have worked as coolies in Assam, say that it grows still there. This must be the Bambusa Tulda. Roxb.; Gramineae, which is called barlan mat by the Santals. To ordinary people however it is only a mythical bamboo. In the kahanis (folk-lore) it is said that this kind of bamboo was growing during the sotojūg, i.e., in the golden age, when the world was virtuous and honest, and that it was this kind, Singbonga used to make his own house with. Afterwards however, lest men should use that bamboo for the same purpose he destroyed his house and all the barlangas of the world, and ever since small bamboos are in use for house-building. In memory of that house built by Singbonga, people do not take an oath on bamboos, for fear they should be childless.

barma (H. barmā) sbst., a gimlet.
bar-moca Nag. used instead of
konoró Has. of two men of which
the second repeats what has been
said by the first to make it clearer,
because people seem not to have

understood it properly.

barna Nag. var. of barang.

barnika syn. of banita.

baro $(H. b\bar{a}rah)$ cardinal nl., twelve, rarely used.

baroganda, baroganda teoa sbst., a grain measure eqvlt. to one ser, i.e., about 2 lbs.

barom Has, baharom Nag. var. of bharom Nag.

baromasia (Sad.) adj, bearing fruit all the year round.

baromsia-o p. v., to begin bearing fruit all the year round: ne loa sã loage talkena, ne hurin sirmatūete baromasiajana, this fig tree bore fruit formerly only in its season, it is only of late that it began to bear fruit all the year round.

baror, barorkin contraction of bar horo, bar horokin, both the two men.

bar-ora intrs., to be a bigamist: baroratanae.

barsa I. proportional nl., twice: barsae hijulena.

II. trs., to do smth. twice or a second time: dalin barsakia, I beat him twice; soben honko ciniin barsaked-koa.

III. intrs., same mean i g: barsakenai q, misao kain tola, I tried twice, but did not hit even once.

barsa-n rflv. v., same meaning: oimin-sam hijulena?—nealqin, barsanjana. barsa-o p. v., (1) to be subjected to smth. or to get smth. twice or a second time: dale barsajana, he was beaten twice; kajii barsajana, he was told a second time; dale barsajana, twice we got rain.

(2) to acquire the right of playing twice, v.g., the right of throwing twice one's spinning top: amdo Birsam barsaakana.

bar-sae, bar-sae cardinal nl., two hundred.

barsačieka, barsačieką approximative nl., about two hundred.

barsaesa, barsaesa proportional nl., two hundred times.

bar-sani I. adv., ltly., two half days, or fore and afternoon, i.e., a full working day: barsanjem kamikeda ci modsanj barige?

II. trs., to use two half days, or a while day over a work: ne kamibu barsānjea.

barsānj-en rflx. v., to pass a whole day doing smth. : ne kamirebu barsānjena.

bar-sin I. shat., two days, a couple of days: barsin senojana.

II. trs., to finish a work in two days, to use two days over a work: ne kamibu barsizea; eranc barsizekedlea, he scolded us for two days. barsizen rflx. v, to pass two days doing smth., to do a work in such a way that it takes two days: ne kamire alope barsizena.

III. adv., two days: barsin bargen taindaria, I can stay only two days.

barsindo adv., (1) only two days: barsindos talkena, he remained but two days, or, but he remained two days. (2) nowadays: barsindole bugitangea.

barsinleks adv., (1) about two days, a day or two, a couple of days. (2) nowadays: barsinlekale bugitanges.

barsin nagen occurs in songs in the meaning of for a short life: ne jonom barsin nagen, hiritipiriti salai bugin, Enamente disum tambaoakana gatin toreme, our birth is for a short life and the peace of friendship is good, on its account there is no trouble in the world, i.e., it makes our troubles bearable, remember that, O my friend.

Baru shet, name of a clan of the Mundas. See kili.

baru, baru-daru sbst., Schleichera trijuga, Willd.; Sapindaceae, -a tall forest-tree. Lac-insects reared on it give the most valuable lac. rind of the fruit is acid and edible. but the oily kernel is never eaten, being poisonous enough to kill cattle: en sunumko jomea sukul berelredo būbula, ma**r**aŏlere. oil is used for culinary purposes, but it has first to be boiled until it ceases to reck, otherwise it is narcotic in small quantity, poisonous in larger quantity. It has been found that this oil is most valuable for oiling machinery, so that the seeds find a ready market. The bark of the tree ground into a paste is rubbed on in hormohasu. The timler is strong and used for implements and building purposes. N. B.—There is a peculiar superstitious belief connected with the seed of this tree: when such seed has passed through. digestive organs οf animal, and is afterwards pounded, mixed with a pinch of black gunpowder and eaten, by a pregnantwoman, it will cause abortion and. prevent conception once or twice after.

baru-ara sb.t., the young leaves of barudaru, when used as a vegetable.

baru-câĕa sbst., a red bug, about ½" long, with black tils on the wings.

barud, bardu (P. bārūd, or barūt) sbst., the ordinary black gunpowder. *N. B.—The Mund is maintain that a stiff pinch (about 2 oz) of this powder mixed with about half a tumblerful of strong alcohol (generally mahua liquor) will, if taken by a pregnant woman, cause abortion and make her permanently barren.

barunda, bharunda (Sad.) sbst., Rana tigrina, the Bull-Frog, a species of large frog with four stripes on the back. Its thighs are caten.

barunda-landi a nickname given to persons with thick thighs.

barundalandi-q, barundalandigiri-q, p.v., to get very thick thighs.

barunda-ud sbst., an edible mushroom of the jungles, $\frac{3}{4}$ high,
solitary, blackish on the top, with
pale converging lamellae underneath.

barur var. of barhur.

baru-sunum sbst., oil extracted from the seeds of the baru tree.

bara, bada Nag. syn. of gungu and kuku Has. (Sad.; Or. baras) Isbst., senior paternal or maternal uncle or either's nephew; also greatgrandfather and great-grandson. To avoid confusion, hora is often added to bara and gungu in speaking of the nephew or great-grand-

son. Bara and gungu, but not kuku, take the prsl. prns. as pos. affixes: barain, baram, barate, etc. my, thy, his or her senior paternal or maternal uncle, or great-grandfather; barainkora, my nephew or great-grandson.

1I. intrs., to call someone senior paternal or maternal uncle, or great-grandfather: baraaian, baraaian, baraaian, baraaian, baraaian, baraaian, baraaian, etc., I, thou, he, she, thou and I, etc., call him senior paternal uncle, great-grandson, etc. These forms are regularly used as equits. of the Engl. phrases: he is my senior paternal uncle, etc.

bara Has. Nag. bera. Has. To judge from its actual use in the present stage of the language, this word denotes the idea of distribution, recurrence and frequency both in time and in space, in a rather vague and indetermirate manner, so that although it generally denotes a moderate frequency only, it may however in certain contexts denote a Hence it lends greater multiplicity. itself naturally to the function of adverbial afx. to all kinds of prds. Its translation into English varies much according to the context.

(1) Affixed to intrs. prds. denoting rest, it may mean: here and there, in several places, about: tingubarantanako; bagaicareko dubbaraakana.
(2) Affixed to intrs. prds. denoting motion, it means hither and thither, to different or to various places, to and fro, from place to place: samagee senbaraea; tisingapa sardarko sobensateko nirbaraea. (3)

Affixed to trs. prds. it may be rendered by any of the above or by syns. phrases adapted to the context : gota orain dárábarakeda, I have searched all over the whole house; jāimtagee ku/barajaiña, he sends me right and left at any time of the day or night; ama lija cecabaraakona, thy cloth is torn here and there; sobensa bybaraakana, it is full of holes. contexts showing that there is question of time, it means : now and again, sometimes, occasionally : hege en sirma hijubaratane taikena. indeed during that year he was coming occasionally; alea jagar aŭrii itubeseae cukbaraea, he does not vet know our language well, he makes mistakes now and again; āui ririnbaraea, he forgets sometimes to bring it. N. B. Ririnbara pahambara may mean also : to forget or remember details of, parts of : ena kāni kaip dariain ririzbarakeda, I cannot relate that story, I have forgotten it partly; ena isu dinra kajige enreo hurialekaia that happened very pāmbarajada, long ago, nevertheless I still remember details of it.

trs, (1) used alone or in the jingles baraura Has. badakuda Nag. and in the epds. barabuti Nag. and barahundi, to pick up, to gather one by one, to collect single grains left here and there about or on threshing grounds, in entrd. to tumbal which means to glean, to pick up such ears with grains still in them as are here

and there on reaped fields. The general idea underlying these expressions is the same as that which is denoted by the adverbial afx. bara, so that we may conclude that this is really also the very same root with a slightly modified function (2) bara and barahundi are used also with sataga, sweet potatoes, as d. o., when speaking of people who go and look whether they can find any that were left in the ground when the crop was gathered. These words might in the same way be used in connection with any crop which has to be dug out, v.g., ground-nuts : sangae barakeda, or barahundiseda.

bara-o, barahundi-o pv., of grains abandoned on the threshing floor and of tubers left in the field, to be gathered: api mare mid sala baba baralena.

ba-n-ara vrb. n., (1) the manner or extent of the picking up of grains on the threshing floors, or sweet potatoes in the fields : banarae barakeda ne hon, musimree barhatatada, this child has picked up paddy-grains on the threshing floors in such quantity that it has filled three winnowing shovels. (?) the things picked up : musia banara hondejana, barsingra saréakana, the paddy gathered in one day has been parboiled, that gathered on the two other days is left. (3) the action of so picking up grains or tubers: musin banarate ciminanem hundikeda? In one day how much didst thou pick up?

bara-ara Nag. syn. of gunguara.

bara-bara (H. barbarānā; Sad. barbar) I. sbst., very fast speaking: nekan barabarare jetana kā bujačoa. II. adj., (1) with horo, who has the habit of speaking very fast: bara-bara horokoa kaji mundijanre mundioa kāre kā, the talk of very fast speaking people may happen to be under-tood but not always. Also used as adj. noun: nido janač nekan barabara. (2) with kaji, very fast speaking: barabara kaji cilekatera bujača?

III. trs., to speak very fast: alom barabarača kā bujacoa; kajiš barabarajada; mid ganta jakede, barabarakedlea.

barabara-n rflx. v., to speak very fast: mid gantae barabaranjana, jetaĕo kale buj ŏjana.

barabara-q p. v., (1) with kaji or iagar as sbj., to be said very fast: kaji barabarajante kā bujačjana. (2) only in the past ts., to become a very fast speaker: inido jatiregee barabarajana, he is a very fast speaker by habit.

barabara, barabaratan adv., with kuji, rika, rikan, to speak very fast: barabara alom kajiia; kaji barabaratan alom rikaca; barabaratan alom rikaca;

earth, a field which has been ploughed so that large clods of earth have been thrown up: baraburure alope herea, dela sida koram lagatina, do not sow in clumpy earth. the clods must be broken first.

II. adj., (1) with dela, large clods: baraburu delako koramepe. (2) with

lovo or piri, a field on which there are large clods: baraburu lovo or e alope herea.

HII. trs., to plough so as to throw up large clods of earth: alope baraburuia, ali kā taina, do not plough so as to throw up large clods of earth, the dampness will not remain; dela alope baraburuia, do not throw up the clods in large size.

baraburu-v p. v. of earth: to be thrown up in large clods: locon baraburuakana, dela koram hobaoa; kete locon sītanre nacal outikere dela baraburuua.

baraburu, baraburutan adv., too clumpily, with large clods of earth: baraburutan delaukana. With sī, to plough, or gaŏ, to make a furrow, it has the same meaning as the trs.: baraburu gaŏte otera ali otanjans, by ploughing so as to throw up large clods, all the dampness of the field has been evaporated.

bāṣa-būṣu (Sad. baṛar-buṛur) intrs., to become or be half mad, to have a screw loose, to be of unsound mind, crazy: būṛu/ūṛujanae; bāṛa-būṛutanae, he is getting crazy.

bārabūrutan adv., with jagar, (1) to talk crazily. (2) to talk aloud to oneself: horare miad buria bārabūrutane jagaridikeda.

bara-bury (H. badbud, a bubble)
I. sbst., large bubbles of air rising here and there or all over to the surface of the water, in entrd. to borbore, general term, used also for tiny bubbles, and for bubbles rising on one spat only, and sergore, numerous

tiny bubbles, as, v.g., those of soda water: menakoa haiko, bara-buru lelotana, there are fish in this water, their air bubbles are seen.

II. intrs., to make large bubbles here and there in the water: haiko dareko baraburujada.

baraburu-n rflx. v., same meaning: haiko dareko baraburuntana.

baraburu-go p. v. with da as sbj., to have bubbles rising to the surface: da acteo baraburugoa, water also bubbles by itself.

barg-burutan adv., with rika and rikag, in a bubbling manner: haiko dare bargburutanko rikajada; da bargburutan rikagtana.

bara-bury, bary-bury (Sad. burur-burur; cfr. H. barbarana) imitative of the sound of muttering, of the murmuring of low voices. An intensive of this is barazburuz, buruzburuz, which however is used also of murmuring sounds other than those of voices.

I. adj., muttered: bargburu jagar cimtanben hokaëa? When are you two going to stop speaking together in a low voice? Also used as adj. noun; abena bargburu kā cahaotana, you two do not stop muttering together.

II. trs., to mutter, to say smth. in a low voice: bargburujadakių, or jagarkių bargburujada; alom bargburujatia, kaklate kajime, do not mutter to me, speak loud. bargbury-n rflx. v., to speak or converse in a low voice: cinakohen

baraburentano, enanatele ainmiadi.

bens ?

baraburu-go p.v., to be muttered, to be spoken in a low voice: inking jagar baraburujana enamente kā aĭumbēsjana.

baraburutan adv., in a muttering way: baraburutan alom jagaraina.

bara-buti Nag. syn. of barakura Nag. baraura and nalatumbal, I. collective noun for all kinds of small gains, for all kinds of occupations which produce small gain (begging is not included in this): barabutiten asulotana, I live on the little I can pick up or earn here and there; disumre barabuti mena, there are small means of livelihood in the country, i.e., even poor peeple can manage to live in it.

II. adj., living on small carnings: barabuti horokotare pura punji kā taina. Aso used as adj. noun: nehature barabutiko barakoa, all people are well-to-do in this village.

III. intrs., to pick up grains on the threshing floors, glean in the fields, work for daily wages, or procure other such like small profits: cikanakope kamitana tisingapa?—barabutitanale.

N.B. These opds. are also often used as disjoined nouns or prds.: baratelutiten asulotana; baratanbutitanale; ne honinkora api sirmamente baratebutite asuligiim taikena, I have reared this son of mine for three years under the greatest difficulties, by seraping, things together.

barate intra, has been heard into Gangpur and Nag. in the meaning, of to know, only in the sentences,

enado kain barača, I do not know that; enado kae birača.

*Barae I. sbst., a blacksmith. Although their physique, their language and their customs generally point tota Kolarian origin, they constitute a separate caste, which the Mundas consider as inferior to themselves, and the Baraes accept their position with a good grace, the more so as no contempt is shown to them. Intermarriage between them and Mundas implies a degradation of the Mundari party to the Barae caste. Mundas may help the Barae in his work, they may even learn his whole art without losing caste. But, sa v SO Mundas, if one of them were to make a needle for sewing mats he would thereby lose his caste.

In every Munda village of some size there is at least one family of Baraes. They are not numerous enough to constitute whole villages by themselves. Here and there one meets a hamlet of four or five Barae families. As a rule they are landless, but individuals, whom fortune in some way or another has helped to some land, take readily to the plough.

The ordinary village smith is versed in the arts of iron-smelting, welding and tempering, and in his smithy, which is generally under one of the fine old large trees that form the stereotyped feature of the Mundari village, are forged from start to finish, all the weapons and the instruments and implements

the Mundas require. There are of individuals course who better than others in the making of arrows and various kinds of huntingaxes and these attract customers from other villages. But specialization in particular objects is not practised. For the regularly recurring work of resharpening the blunted ploughshares and blunted edges of hoes, axes and knives, the blunted crowbars and pickaxes, the village smith is entitled to levy from each cultivator a fixed yearly measure of unbusked rice: forty basâri pailas, i.e., 50 or 60 lbs., per yoke of bullocks. For all other work he is raid in cash or kind, even for the resharpening of toothed sickles, because these take much time. In the mango season he will ask nothing for making one or two small knives for the boys of each house, provided they bring him the iron. In some villages the blacksmith goes about the rice-fields at harvest time, or visits the threshingfloors, at which time he further receives the gift of a thinner or thicker sheaf, especially if people are pleased with him. Also in every village he makes a tour of the houses asking for magemandi, bāmandi, soraimandi, or paqumandi, on the occasion of the four great feasts.

In the Chota Nagpur village therefore we find, as in few other places, a kind of compendium of the art of obtaining and working iron, in the hands of a single family. The village smith with his wife and

children collect the iron ore, which is lying about in all sizes from the finest gravel to blocks which a single man cannot carry, they turn fallen or felled trees of the nearest forest into charcoal, they dig the kuți (smelting furnace), they prepare and lay the bamboo tubes through which the air is driven from the bellows to the bottom of the furnace, re-arrange the furnace after the lump of molten metal has ben removed from it, and then the smith starts transforming it into ploughshares, hoes, voking hooks and rings, arrow-heads, hunting axes of various shapes and sizes, wood axes, knives, his own implements, ladles, neat little pincers to extract thorns from hands and feet, needles for sewing mats and even razors. Formerly he was also forging swords, but since the British Arms Act forbids the manufacture and possession of this weapon, he must confine himself to the ocea-jonalf orging of a susunkanda (dancing-sword) a harmless blunt weapon, used in certain dances (See Pl. XXX, fig. 2) In this work too he is helped by his wife, who operates the very peculiar ingeniously constructed bellows by standing on them and then balancing herself from one to the other so that the flow of air remains equal and uninterrupted. And, if nobody else be at hand, she wields the sledge-hammer when required. If it appears too bold to the invention of iron attribute smelting and working to some of the

aboriginal inhabitants of this, in many respects so richly blessed part of India, it is certain that no land in the world is better qualified to push man to this invention. The excavations made recently (in 1915) by Mr. Sarat Chandra Roy, the author of The Mundas and their Country have shown conclusively, that it was inhabited by man in the stone age, the copper age and the early iron age.

Baraës are also found in villages of Jashpur, Barwai, Biru, Nowagarh, Kolebira and Bano from which the Mundas have been either driven out by the Hindus or crowded out by the Uraons. There they have adopted the Sadani dialect but retained their own social and religious customs. In the districts named above they are called Lohar or Lohara, but in Gangpur they go under the name of Kamar. These Kamars are animists like the Lohars, but they use tanned hides for their single bellows. which they work by pulling, like the blacksmiths in Europe. The Lohars say that it is on account of this that they do not intermarry or eat with them any more. Baraës, Kamars and Lohars must not be confounded with the Aryan blacksmiths also called Lohars. These latter differ not only in race from the first but also in their methods of working. The Aryan blacksmith does not smelt iron, and uses only the single-nozzled hand bellows. He is met with only Nagpur villages, in such Chota where colonies of Hindu

Mohammedan landlords, merchants, money-lenders and native policemen require his services, especially to get their bullocks and horses shod. Baraes have never practised horseshoeing because the horse, which plays such a great part in the Aryan economy and warfare, never seems to have played any part at all in the Mundas' life. The wretched little ponies owned occasionally by a Munda are never shod.

The account the Baraes, Lohars and Kamars generally give of themselves is as follows: they say that they descend from Asura and Asurain, i.e., Asur and his wife, and that they were originally of one and the same caste with the Mundas. In this the Mundas agree with them. They say that they do not know why and at what time they separated from the Mundas into a separate caste. certain number of Lohars say that they know nothing about this common descent. The tradition implies of course that the Asurs were originally also of the same race and caste as the Mundas, an implication which is hardly countenanced by the Asur legend. However it is not absolutely incompatible with it. If the iron smelters and workers of the legend really belonged to the Munda race then their trade and art must in the beginning have given them a prominent position, such as is held in some ancient races by smiths: The legend depicts them as overbearing. This attitude of theirs might have been caused by the prominence their

art must have given them at those remote times when it could not but be valued very much. And this attitude may very well have brought down on them the envv ill-will of their race fellows, especially those who were then devoting themselves more and more to agriculture. These latter by their very work acquired a position which went improving and reduced the famous iron smelters to the more and more sinking position of mere artisans, getting more and more dependent on those who produced cereals. There is no doubt that the aborigines learnt their present forms of agriculture from the invading Aryans, at the time when there was still some intercourse between the two This intercourse has most likely also brought in that cult of the sun such as it appears in the Asur legend. It is rather natural that those aborigines, who took to the Arvan forms of agriculture. adopted this form of worship from them whereas the artisans and the nomad tribes of the race adhered longer to the moon-cult. From the fact that the word bonga is still used in Santali to denote a month, we may conclude perhaps that up to that time a form of moon-cult prevailed among all the Aborigines of India. The legend itself bears unmistakable signs of having been fashioned by Hindus, and as it tands it glorifies the victory of the sun-cult over the moon-cult, the destruction of those votaries of the

moon who refused to obey, and the subjection of those, who, like the wives of the rebels, promised allegiance and obedience. However that may be, it remains of a certain interest to examine what social and religious customs these aboriginal iron workers have still in common with the Mundas. For this common nucleus may, with a certain amount of probability, be considered as indicating that stage of civilization which the race had acquired before the separation of the iron-workers from it into a separate caste.

SOCIAL ORGANIZATION.

1. Tribal system .- Like the Mundas they are divided into class and the clan names are the same as among the Mundas, those used among the Sadani-speaking Lohars being translations of the Mundari names. In this connection the following two points deserve notice. (1) There is one clay, that of the Bhanwars, who consider themselves of higher rank than the others. (2) The clan of the Tirkis is subdivided into simple Tirkis and Pota khaia Tirkis, Tirkis who have caten entrails. It is of these latter that the Lohars relate the very same story, which the Mundas relate about the Mahli Mundas.

Since they are almost all of them landless and form only very small colonies in the Mundari and Uraon villages, they have neither village chiefs nor pahanrs. But they have panchayats of their own. In these

panchayats there is a president called kartaha by the Sadani speaking Lohars and an assistant called ban-At the social functions of chathi and kaman the Lohars of four or five villages gather together and examine whether any of their caste fellows have been guilty of an offence against their caste rules. These offences may be summed up under the following heads: (1) Sexual connexion of an unmarried or married woman with a man of any other caste. This can never be pardoned. The penalty is always exclusion for ever from the (2) Participation in ihumair dances of the Sadans by any These dances are Lohar weman. performed at the Sadani feasts of Ind, Koram, and Jitia This offence too cannot be pardoned. The guilty woman is called kheldi, prostitute and excluded for ever from the caste. (3) Eating the rice of any caste with whom the Lohars are forbidden to eat. (1) Wounds or ulcers in which worms appear. (6) Sisters or girls of the house entering the cow shed or the so-called bkitar, equivalent of the Mundari adia, of the house. If at such gatherings it be found that anybody has been guilty of the offences under the numbers 3, 4 and 5, then a lota is sent round to these four or five villages as a sign of invitation to the caste panchayat for such and such a date, for the purpose of reinstating the guilty person into the caste. At this panchayat a white goat is killed

and the culprit must drink some of its blood. The rice for distribution on this occasion must be cooked by an unmarried girl or boy. When it is realy the kartaha goes round and gives everyone of the assembled men a portion of it. After that the guilty person goes round and gives every man an additional portion of the same rice. Thenceforward he or she is reinstated. Instead of a white goat a white fowl may also be killed.

In a similar coremony observed by the Uraons the penitent must fast for a day and a half before reinstatement. This is not required for the Lohar penitent.

The Lohars may eat the rice cooked by Uraons without losing their caste. The reason they give for this is as follows. Once upon a time Uraons found a Lohar baby. They took it and brought it up. From that time the Lohars eat the fool of th Uraons, but not that of any other caste. Such at least is the case in Biru, where no Lohar on any account will ever eat the rice cooked by a Munda or a member of any other caste except that of the Uraons. But in the distinctively Munda country, to the South and South-West of Ranchi, they eat the food cooked by Mundas as well as that cooked by Uraons. No special reason is given for this; the Mundas say that it is because the Baraes were originally Mundas.

II. Ceremonies at the birth of a child.—These are practically the

same as among the Mundas. The following variations may be noted:

- (1) They say that in olden times the navel string of boys was cut with an arrow and that of girls with a knife. Now they use a knife or an arrow indifferently.
- (2) The baby's hair cut on the chalki day is not thrown into the water but into a small leaf cup and put either into the thatch' of the roof or into a stalk of arrow-grass, in order that the child's hair may grow well. The belief about the child's hair meeting in the sea the hair of the one with whom he or she is to be married, is unknown to the Lohars.
- (5) If the c'athi does not take place on the sixth day after the bith it takes place twelve days after; and this day is called barhi.
- (4) On the occasion of the chathi the old woman who acted as midwife places the baby on the refuse heap and then returns and asks: "Look whether you know to whom that child belongs and if so take it away." Then either the mother, the aunt or the grandmother of the child takes it up, whereas with the Mundas it is the saki, namesake, who takes it up.

III. Marriage rites.—The marriage is exogamous monogamy like among the Mundas, and arranged by the parents. The ceremonies differ from those of the Mundas in the following points:

(1) The number of unfavourable omens is much smaller than among

the Mundas. It seems that the only one that makes them break off a match without even proceeding further on their way, is the hearing of the suia (uri, in Mundari), the Indian robin.

(2) After the preliminary visits and settlements they perform the so-called mangni ceremony. Three, five or seven men from the bridegroom's side go to the bride's house, and after the washing of the feet and anointing with oil they are made to sit on straw spread out for them. Then some weman of the house comes and draws the chaunk figure on the bare ground before them, with flour of pearlrice. The centre of this figure is a more or less regular square with inscribed diagonals. Around this inner square two more squares are drawn the sides of which run parallel and rather close to those of the inner square, the sides of the two inner squares being prolonged so as to meet those of the outer one. Then all the 12 parallel lines are continued from their intersections with the sides of the outer square so as to take the shape of low gothic arches. The top or intersection points of these arches are then connected with a straight line which runs beyond the tops of the four outer arches, and there a small cross-line is drawn through them so that each of the four outer points has a regular cross planted on or into it. On this rather complicated figure a small stool is then placed

on which the bride is made to sit and a brass bowl full of water with some mango leaves in it, is placed before her. Then a barber by caste or if none be procurable, any man knowing the rite burns before the kride some incense, unclarified sugar $(q\bar{u}r)$ and clarified butter $(qh\bar{\imath})$ on The bride then throws some embers. some pearl-rice into the bowl and salutes this vessel. This done the fathers of the bride and groom, sitting opposite but quite close to each other, and taking each a mango leaf on which some pearl-rice is pasted, apply it with their right hand to each other's right side just above the ribs. This done they stick any flower at hand over each others right ear, and then standing up, seize each other by the arm above the elbow and the bride's father says to the father of the bridegroom: "Look here, brother, understand well what thou doing by catching my arm. Τf thou break this marriage, I will cut off thy arm!" To this the bridegroom's answers : father "All right! Even if thy daughter become lame or one-eyed I will maintain the marriage." Thereupon they greet each other in the usual way with the words: "salām samdi!"

(3) The pahanr or sucrificer of the village is called in to perform a kind of sacrifice and dig the earth which is to be put round the post fixed in the middle of the platform, minrua, used at the marriage. This

is the only occasion on which Lohars ask the services of the pahanr.

(4) The rest of their marriage ceremonies is even longer than those used by most Mundas. They appear to be a closer copy of Hindu rites. Hence also the more prominent part played by the barber in the Lohar marriages, and the concluding of the rites by the cry: "Hari bol! Hari, give thy help!"

IV. Disposal of the dead .- Like the Mundas they formerly burnt their dead, the bones of those dying out of their original village were carried back to it in a small earthen vessel into which some pice were placed, and this was then dashed to piccos against a rock in a river. Now they bury their dead with head to the north. They say that formerly they placed the head to the south and the feet to the north. But that they changed this because some corpses had been dug out by hyenas or jackals (Biru Mundas give the same reason for a similar change in the original custom). The rest of the ceremonies inclusive of the recalling the spirits of the deceased, which they call chaī bhitraek, are much the same as among the Mundas. At the recall of the spirit the following peculiarity is to be noted. When on the kuman day, 10 days after the death, the guests return from their bath, the master of the house or his locum tenens digs a hole in the small yard in front of the house, sacrifices either a pig (clubbed to death) or a greyspeckled fowl (by crushing its head

with his fist), lets'some of the sacriticial blood trickle into the hole whilst ancestors he names the deceased supposed to dwell in the Bhitar of " Bring back his house and says: the shade (chai) of N., which we are going to introduce and unite it with yours." After this he places 7 bits of iron slag, called lohsin, the beak, wings, and legs of the fowl or the hoofs, ears, tongue and tail of the pig together with some pearl-rice into the hole, which is then filled with earth and covered with a flat stone. The ground around the stone is plastered with a solution of cowdung. After a drink of sacrificial rice-beer there is the dinner and in the evening the ceremony of chai bhitrack. When the usual procession returns fro.n the burial place to the house, the door is opened, not with the hand, but with a kick. They never make a second attempt at recalling a shade which left no mark on the rice flour strewn on the floor and over the food placed for it on a stool. In that case they believe that the shade has been stopped on the way by some spirit.

RELIGIOUS BELIEFS AND PRACTICES.

I. Like the Mund is they practise ancestor worship in practically the same forms. Like them they worship Sizbozga, whom the Lohars call Bhagwan. The daily greeting is no longer practised by all, but the more conscientious among them keep it up in the following form: every morning, immediately

after having brushed their teeth and rinsed their mouth they take water into their joined hands, raise these to the height of their foreheads, salute with a bow and the address: "Bhagwan." On the occasion of the panchayats mentioned above, the kartaka offers a white fowl or a white goat in honour of Singbonga, and it is the blood of these animals, penitents must drink.

II. They also worship Baranda Buru whom the Sadani-speaking Lohars call Bar Pahari. (1) Every man must once in his life offer him the sacrifice of either a pig, a she-goat, a cow or a bullock (?) Relative-(never a buffalo). ly well-to-do members of the caste often make a vow to offer him a bullock or a cow if for a certain number of years all goes well with them. In token of this vow some unhusked rice tinged with sacrificial blood, is put either into a small earthen pot or a small basket and hung up inside the hut under the roof. If all goes well, then at the end of the stipulated period the animal is sacrificed within the village boundaries anywhere on the plain ground, and not on a little platform as is the custom among the Mundas. The rite must on this occasion be performed, not by the man who made the vow, but by (3) Sacrificial some other man. animals are brained by means of the sledge hammer, in the case of larger animals and with the fist, in the case of fowls.

III. All of them keep two feasts, viz., the sarkul, corresponding to the Mundari bāporoķ in Phagun and the jomnaŏa, called nawa khani by the Lohars. The few who keep cattle, observe also the sohorāĭ or cattle feast.

(1) At the sarhul the head of the family offers a pig in the adia or bhitar of the hut, some of the sacrificial blood being allowed to trickle on five small heaps of pearl-rice placed on the floor. The sacrifice is offered directly to the ancestors, who are named and the favours asked are the following: that they may always find a sufficient supply of iron, that their implements be not impaired and that their eves be preserved from injury caused by the sparks of glowing iron flying about. (2) A similar sacrifice is offered on the nama khani feast. On that occusion they snatch some ripe paddy from anybody's field, bring it home with a branch of the soso tree, after the whole family have first bathed. Then the paddy is and made into chiura, threshed This is sacrificed in fried rice. honour of the ancestors with ricebeer. The fried rice must be eaten from plates made of soso leaves and the beer drunk from cups made also Both wood and of soso leaves. leaves of this tree produce noxious effects, but the Lohars pretend that on this occasion they never experience those ill-effects.

IV. They believe in witchcraft like the Mundas and Uraons, and they join their co-villagers in the persecution of wizards and witches.

N.B. Remark the following riddle of which the answer is: baraë kotetana, the blacksmith beats the iron: peto ali ad jarom ulikin tepertana, an unripe mango and a ripe one throw themselves one against the other.

II. trs, to impart to a Munda a social impurity which classes him temporarily or definitively with the Baraes: kae kandantana, marimarite gota hatui baraekoa, he does not rid himself of his impurity, little by little he will infect all in the village and cause them to be classed with the Baraes; baraekjako they have caused him to be considered as a Barae, v.g., being Baraes themselves, by giving him smth. to eat or drink.

baraë-n;rflx. v., (1) to do smth. voluntarily which causes one to be considered temporarily or definitively as a Barae: tamku bārigee jomla, kae baraenjana, the only ate the toba. co of the Baraes, he has not impaired caste: hontekuri baraenjana, his apute cilanoa ci kā, ena bicār lagatina, his daughter lives with a Barae, now it has to be decided whether he will be outcasted or not: (2) to do the work of a blacksmith. which the Mundas may do without losing their caste, provided they don't make needles for sewing mats (patisui): ale hature barae bangaia. alegele baraentana.

baraë-q p. v., to incur a social impurity which causes one to be con-

sidered temporarily or definitively as a Barae.

ba-n-araë verb. n., the amount of impurity, or the number of people infected so as to be considered as Baraes: kurihona gonom baraekotāetee aula, enamente kā kandaolekan banaraëree sabutijana, he has accepted the marriage price of his daughter from the Baraes, he bas been proved infected with an impurity that can not be purified and classes him definitively with the Baraes; banaračko baračjana gota hatuko sotoracabaakana, they have incurred impurity with the Baraes in such numbers that the whole village is defiled.

barağ-burul, burul-burul I. adj., of hair, well groomed, well oiled and combed: burugburul supidkore nangulabāko bāakada, in their well groomed chignons they have stuck Tagetes flowers.

II. trs., to oil and comb someone's hair: ne hon engate baražburuitaia. baražburui-n rfix. v., to oil and comb one's own hair well: cikan nakitem baražburužnjana?

baražburui-o p. v., (1) to be well ombed after oiling: baražburuia-kanae, his hair is well groomed. (2) to be worn very smooth by use: sēl baražburužjana, the husking-hole is worn smooth.

baražburujtan adv., (1) nicely oiled and combed): baražburujtane supidakada; baražburujtane nakiakana. (2) worn very smooth. (3) of nouse walls, plastered very smooth: ā li l oi a baražburujtanko jolomca.

N.B. In songs baragburug occurs sbetly, for the age at which people are accustomed to groom their hair well, i.e., adolescence, youth: Sendaladuluren leleledmā, Supidbaragburugren cinatādmā, I have known thee in thy youth.

*baraë-ili sbst., the rice-beer which has been brewed by the whole village, one not per house, in honour of the Barae, and is drunk with him, at the end of the year. On this occasion the contract for his yearly service is renewed. This takes place in January, and the festivity sometimes begins by the women of the village washing the hands and feet of the Barae and the Barae's wife, and emptying their water yessel over his and her head.

baraë-kudlam sbst., a country-made hoe, in entrd. to calāni kudlam an imported hoc.

baraë-mered sbst., country-smelted iron, in cotrd. to calāni mered, imported iron.

barae-muruk sbst., the energy of a blacksmith, occurs in the idiom: baraemuruk uruneme, put forth all thy strength, make as great an effort as thou possibly canst.

baraë-ud sbst., a black, edible mushroom of the jungles, up to 5" by 5".

Note the following riddle of which the answer is barue-ud: atamata birko talare patarako harubakada, in the middle of the dense jungles they have put the leaves upside down.

baragur I. trs., used alone instead of sabbaragur: to let slip from one's

hand a round object whilst trying to pick it up: halanjadin talkenain baragurkeda.

II. intrs., used alone instead of tegabaragur, to slip on a round object: gol dirire baragurledte katae lotogjana.

barogur-q p.v., (1) to slip from the hand whilst being taken hold of: phutbol mid tite kā halama baraguragea (2) same meaning as intrs.: gol diriree baragurjana.

Laragur-en rflx. v, to slip wilfully on a round object: motaïte okoe baragurena?

ba-n-aragur vib. n., the manner of thus slipping: bonaragure baragurlena gairikene tabalena, he slipped in such a way on smth. round that he fell with a sound like geiri.

bara-honjar Nag. syn. of guzgu-honjar, kukuhonjar Has. sbst., (1) great-grandfather-in-law and great-grand-uncles-in-law. (2) elder brother of father-in-law. (3) husband of mother-in-law's elder sister.

bara-hundi syn. of bara.
barakao, barkao var. of bharakao.
bara-kura, bada-kuda syn. of bara-buti.

*Barām-bonga, Borām, Ote-borām, Boro-bhunji syn. of Rog-bonga. In sacrifices to this spirit the name is generally either preceded or followed by the title, Sirmathakur. In such a context thakur means, the second in dignity and power (primarily it denotes the junior brother of the maharajah). Hence the address, Ote-borām, Sirmathakur, means, thou the Lord on earth and the second in

heaven! i.e., the junior brother of Singbonga.

In his Ethnology of Bengal Col. Dalton states (1) that the Ho branch of the Munda race believe Oteboram and Singbonga to be both selfand that these made the (2) That the Bhuias still call the sun boram. (3) In a foot note on page 185 he says that Boram is probably but an older name for Singbonga. He does not say who told him so. It is apparently a conclusion drawn from the second of the above statements. The presentday Mundas know nothing more of this identification. For them this spirit is the great originator of calamiteus epidemics, hence the name Rogboraga, the spirit who causes epidemies. They say that he has no fixed residence, but roams about from pl ce to place for this mischievous purpose.

As soon as an epidemic outbreak among cattle is remarked in a village, people, in that and the neighbouring villages take off the wooden bells from their cattle, then one man hangs one of these bells on his own neck and runs over the eastern boundary of his village being pursued by his co-villagers who throw sticks of tiril wood after him, without, however, hitting him. The sacrifices subsequently offered to the Rogbonga must also take place to the cast of the village, i.e., in the direction of the Ganges, as some maintain, because the Ganges is by Hindus, considered as the originator of smallpox.

As soon as it has become evident that an epidemic has really broken out either among men or cattle, the pahanr goes through the village, proclaiming: phalna hulan (naming the day) Borothunjibu baia! or, hatubu baita ! on such and such a day we shall offer a sacrifice to Boro-Bhunji, or we shall resettle the village (which has been unsettled by this epidemic). Before the day appointed for this sacrifice he collects money from house to house for the purpose of buying a red cock, which has to be offered to Desauli, in order that he may treat in this matter with the Rogbonga. Besides this he collects the fowls which are to be sacrificed to the Rogbonga. He may take one from each family or not, provided he gathers at least five of them, and these must be of five different colours.

In the case of an epidemic among cattle both sacrifices must be offered by the mahara, i.e., the cowherd, because he has charge of the village-cattle. He is generally a Hindu, belonging to the Ahir caste. If there be no cowherd in the village, which happens sometimes, because each family prefers to take care of its own cattle, then any man knowing the rite, performs the prescribed sacrifices. The whole observance is very complicated and runs as follows:

On the appointed day nobody is allowed to light a fire in any house in the forenoon, all house doors must be lecked and the place

in front of every house must be plastered with a solution of fresh cowdung. Then all the people of the village proceed to the place of the sacrifice, cast of the village, each family taking its own cooking utensils and pearl rice and a fowl for the mid-day meal, which must be prepar d and consumed on the spot after the sacrifices are over, the pahanr inspecting all the cooking pots to se whether each family really cooks its dinner there. Besides the things required for the mid-day meal all must gather and take with them all the old brooms. winnowing shovels, old baskets. rags and cooking pots. After the sacrifice all those old things are carried just beyond the village boundary and there thrown into the middle of the road by they mean to carry the disease itself out of the village and put it on its way eastward, so that it may return to the village no more. sacrifices themselves proceed, with the customary cbservances such placing on the ground three little heaps of pearl-rice, facing east whilst the formulae are pronounced, etc. The first sacrifice is offered Desauli. After that the fowls gathered from the families are offered to Oteboram, the formula being repeated over each fowl. The following formula is used for the sacrifice officed to Rogbonga: "Ne tisin do suba sandi, kakar kaluti omamtanain, cedamtanain, Sirmathakur, Oteboram, hardarom, gum-

daromime, mered diagua, mered sabarite harera, gumeraime Dikudisum, pusidisumte, biurrura, sekorruraime!" here he cuts the neck of the fowl, allowing some blood to drip on each rice heap, and then he proceeds as follows: "Ape tatainko, anuin ko. kakairako! udubaipe, jagniaire! Desauli Maburudo ape mojad ganducalpare dubakan jaruakante, Dikudisum, pusidisumte biurrura, sekorrurankae. Here to-day I give and offer to thee Sirniathakur, Otebaram, a first-rate cock, a fine hen, drive and turn him (the sickness) drive and turn him away with an iron staff, with an iron crowbar to the country of the Dikus. to the country of the cats, turn and clase him! You, grandfathers, fathers and uncles (deceased ancestors), who sit on the same seat and steol with Desauli, Maburu, comversing with them, urge him, tell him, that he should return to the Dikus' country, to the country of the cats. " (i.e., to the country of those, who steal like the cats).

The liver and a bit of meat from the back is wrapped up into a leaf, baked and offered to the ancestors with some beer. If there be a white-ant hill near the east of the village, the sacrifice is by preference offered before this ant hill. The sacrificer gets the heads of the sacrificial fowls. The remaining meat is given to those who brought the fowls. The women cook the mid-day meal. Anybody at all prepares the rice-beer.

In the case of an epidemic among (naturally rather insignificant. men the pahanr offers the sacrifices. Then the houses are not locked, and only the men go to the sacrifice and they prepare the meal and eat it all together with the pahanr. The women cook and eat at home, when the men return from the sacrifice In some villages the pahanr offers only one sacrifice, namely, to Desauli

Some say that during epidemics the witches exercise their black arts at usual because then more than people attribute all the mischief to the epidemic and are not likely to hunt for witches.

Baranda-bonga, Baranda-buru bonga, Baranda-kora, (Sad. biranda), This Spirit or bouga is ignored by the official religious system obtaining among the Mundas, for he does not figure in any of their yearly feasts and no sacrifice is ever offered to him by the pahanr in his capacity of elder and religious representative of the Munda community. Furthermore he does not receive from anybody that higher kind of sacrifices which are offered as marks of hommage and as prayers for special gifts or for preservation from future harm. The only sacrifices he receives are propitiatory ones, namely, such as are offered at the bidding of deórás (witch-finders and discoverers of evil spirits) to propitiate those spirits who cause sickness and death among Such sacrifices are men and cattle. of course only occasional, and as there are other bongas belonging to this class, the share of Baranda is

The correctness of these inferences is explicitly admitted by the legends or myths which have gathered around Barandabowaa. Furthermore these legends seem to show that this new pretender to Munda worship had difficulties to obtain recognition. since all of them bear traits, which were plainly invented to captivate favour whereas some of them seem to have been made specially to excuse in him what must appear particularly objectionable to the Mundas. (a) In all of them he is introduced as a brother of Singbonga, and therefore well worthy of the attention of the Mundas, who see in Singtheir sovereign lord and bonga (b) The Mundas have a master. well-known weakness for rice-beer, a national foible if not an outright It is most probably this. vice. which has inspired their own legend which says that Singbonga himself taught the art of preparing rice-beer to the first man and woman he created. To counter this the importers of the new belief present a legend according to which it was Baranda who really taught the art to an old couple of poor starving Mundas, who applied to Singbonga for help. At the same time, howver, to soothe the feelings of the very naturally hurt by Mundas such a heresy, the new legend concedes that Baranda did so at the idding of Singbonga. (c) Baranda s introduced as senior brother of Singbonga. To justify the superiority

of Baranda implied in his seniority, they offer a story, which glorifies the power of the new religious system and states that Singbonga himself had to have recourse to its gurus and that it was Baranda who helped him against and relieved him of his second wife who was a witch. (d) The Mundas have their own tutelary spirits in mountains, trees, springs, etc. But then these are all simple creatures of their great Singbonga, who is by his very nature a dweller in light, since his name means the Light-spirit or the Spirit of light, the dweller in the sun high up in heaven. How could be be the brother and, at that, only the junior brother of a mere burubonga, a Baranda who confessedly has his home in a mountain! To overcome this objection of theirs the Mundas are presented with a story which explains why Singbonga left his original mountain home and went to live up in heaven. It is not calculated to make a deep impression and it does not seem to have done so.

That two wives are given to the Lord of heaven must have seemed a shocking abnormity to these earnest monogamists, who up to the present day have resisted all solicitations to polygamy from any and every quarter.

There are other (intrinsic inconsistencies) in all these stories, and above all it is strange that in either of these two systems of religion there is nowhere the slightest trace of an allusion to the parent or

author of these two deities, although they are considered as senior and junior brother respectively. But these puzling inconsistencies seem to be the law of legends, which arise wherever one religious system attempts to supplant another or where two or more such systems are more or less successively accepted and shuffled, as it were, into one heap by the imagination of primitive races.

The fact that the cult ο£ Barandabonga is here shown to be an innovation, something new, a something which, until then, had been unknown to the Mundas, is, from the ethnological point of view. much less important than the connected fact that the innovation is nothing else and nothing less than the introduction of sorcery among the Mundas, that this something new and formerly unknown among the Mundas, consists in the practices of witchcraft and witch-finding, of practices which rest on the belief and teaching that man can, by means of certain occult acquire all those powers, which are denoted collectively by the words sorcery, witchcraft, or black arts, on the one hand, and that, on the other hand he can also, by means of certain other occult means and practices, acquire the power of destroying the effects of sorcery as well as the power to work wonders or wonderful things by means of the mysterious power inherent in certain fixed forms of prayer and adjurations called mantras. For in these legends

Barandabonga appears as the chief and central figure of this new system or faith, even as Singbonga is the central and chief figure in the religious system which, till then had prevailed unrivalled and unopposed among the Mundas and which the new faith was unable to destroy or even to change, in any of its main tenets, in so far at least as these were and still are explicitly realized by the popular mind. For they continue to believe that Singbonga is the maker and sovereign master of the world the creator of mankind, the master and regulator of the spirit world, the provider of all good things to whom all may apply for protection, and the avenger of evil. And this faith of theirs is explicitly professed up to date both in their yearly feasts and in the prayer standing at the beginning of sacrificial formulas used in sacrifices addressed to minor bongas. "Singbonga, thou who hast ordered us to sacrifice to bongas, command this N. (name of the particular spirit to whom the sacrifice is made) to accept my offering". They therefore do not seem either to realize fully or even to feel that this new belief is in reality a negation of their old faith.

The effect on the real everyday life of the race is very different. For any one, who has not lived among them with a genuine interest in their well-being, it is difficult to realize to the full extent the misery, which this baneful belief has inflicted

through ages and is still inflicting on so many families as will be shown in the article on the word naiom.

Here then we have an historical fact, clearly disproving the assertion advanced so rashly and accepted so readily, not to say, so greedily, by the a-prioristic evolutionary school of ethnologists, who maintain that monotheism is one of the highest and last stages in the evolution of religious thought, and that in all races it was invariably preceded by lower forms of thought, one of the lowest and most primitive having invariably been the belief in and the practice of magic and witchcraft.

Concerning the time at which this innovation came to the Mundas, the legends state explicitly that it came at a time when the Mundas lived together with people who were already divided into higher and lower castes. But this does not suffice to fix even approximately any historical date. However the positive reference to higher and lower castes justifies us in inferring that it took place when the Mundas were already in India.

From what race did the Mundas learn this new faith? The following data may contribute to the solution of this question:

(1) In the monotheistic system in which Singbonga is the central figure, everything is essentially connected with the Munda race and their social system. The pahanr is both religious and (originally at

least) civil head of the community by virtue of his birthright, either as founder of the village or as direct senior descendant from the original founder. A non-Munda as pahanr of a Mundari village is, even to the present-day Mundas, quite unthinkable.

- (2) The participators in his sacrifices and sacrificial meats must be Mundas.
- (3) The members of one ki'i (clan) may not on any account participate in the sacrificial meats of another ki'i, excepting the case of hu-band and wife, in whom two clans are amalgamated into one so that the husband may partake of the sacrificial meats of his wife's ki'i and vice versa. All this allows us to infer that this religion prevailed at a time when the Mundas were quite apart and not yet mixed with other races.

In the new system things are very different:

- (1) The official agents are not necessarily Mundas and even if there happens to be a Mundari deorâ (witch-finder) in or near his place, the Munda, who desires the services of a witch-finder or conjuror, need not have recourse to him; he is free to go to a non-Mundari one, i.e., to the soka or the oja of the Uraons or the Sadans.
- (2) The office of deora, soka or oja is not obtained by virtue of seniority or any racial or clan connections, but solely by individual choice to learn the art from a guru (religious

teacher) and from the progress made and the successes achieved and the reputation acquired.

- (3) There are few Mundari mantras and those which exist contain many foreign (Sadani) words and their style is very faulty.
- (4) Even Mundari witch-finders use Hindi or Sadani mantras.

All this justifies the conclusion that the whole system is not of Mundari growth.

The paramount importance of the gurn and the irresistible power of the mantra point to Hindu influences. But then Hinduism such as it has been for several thousands of years, would certainly not have countenanced, much less advised, sacrifice of a black bullock to Barandabonga.

Bengal and adjoining parts are teeming with hinduized Aborigines who submitted to and gradually amalgamated to a certain with the Aryan conquerors. This is clearly shown by the physique of a great part of the population and especially by the strong and unmistakably abor'ginal (Dravidian and Kolarian) influences on current languages of those parts. These yielding characters did not hesitate to mix their own creeds and rites with those of their new masters. The number of gods and godesses, of godlings, demons and qurus each with its own legends. one more extravagant than the other, which have arisen and do still arise out of this mixture, is

simply without count. Probably Barandakora is one of its products.

I subjoin a close translation of that legend which details all the rites to be observed in sacrifices to Singbonga and which therefore seems the most original.

Barandakora taking the form of a man, engaged himself as a servant to the chief (munda) of a Mundari village. He was hard-working and very carefully. everything did Then the chief, consulting with the inmates of the house, decided to keep him as son-in-law and he gave him his daughter, observing all the marriage rites. When the Aghan (November) month ofarrived, this son-in-law went to Marangburu to cut handles for remained there straw-hooks and a long time. Then the inmates of the house said: "This son-in-law has deceived us even now he does not return. Well, now the paddy is ripe. Let us reap and thresh it." And so they did. After that the son-in-law returned and seeing that the paddy stacks were no longer on the threshing floor, he said to the servants of the house: "So you have threshed all the paddy?" "Yes" they said, "we have finished the threshing and thy share of the straw lies there". Then the son-in-law brought bullocks and began to thresh that part of the straw by driving them round and round over it. When he had finished he removed the straw with the strawhook and shook it, and then there

was found a heap of paddy-grains as high as a man's hip. Then the son-in-law's wife began to get fever. At once they took oil and rice to the soothsayer. The soothsaver discovered in the grains of rice that Barandaburu caused the sickness and he furthermore found that a white cock had to be sacrifieed to Singbonga and a black bullock to Barandaburu. Then the people returned to their own house and at once arranged for the pressacrifices. They offered a white fowl to Singbonga. they led a black bullock out of the village towards the east and took with them also a pot of rice-beer. When they had arrived at the place of sacrifice they prepared a fireplace, put down three pinches of pearl rice and began to chant: "We make these gifts and offerings to thee in order that our sick person may get cured. For thou wast discovered in the oil and the ricegrain (as originator of this sickness)." Then taking some of the rice they put it into the bullock's mouth and then struck him with the blunt of the axe on the nape of the neck and drawing his blood they allowed some of it to drip on the three small heaps of rice. Then after skinning the bullock they cut out a piece from under the shoulder and one from the chest. These pieces they cooked together with rice and added turmeric to the mixture. When it was cooked they offered some of it on the three spots with the usual

prayers. After this they and the people present at the sacrifice ate the remainder of the food thus cooked. The uncooked part of the bullock's flesh they divided into two portions. One part was given to the people present at the sacrifice and the other to the head of the family, who carried out the rite, and then they returned home. The axe with which they had slain the bullock, was placed on one side in the house and nobody could touch it until it was purified. After five days they prepared a pot of tapanili. When that was fermented they sprinkled and cleansed the axe with beer from that pot to resanctify it, after which the whole sacrificial rite was complete. Notwithstanding all this the wife of the son-in-law did not get all right died. Then there was much crying and wailing in the house. Now it so happened that a man of a different caste, a blacksmith, was just then returning from another village. And he saw the son-in-law driving a black bullock; around the bullock's neck was a straw-rope. The village chief's daughter walked behind him carrying a pot of tapanili on her head. When the blacksmith met them he asked: "Whither are you two going?" Both of them replied: "We are going on a visit to the house of our parents-in-law." Then the blacksmith asked: "And where is the house of your parentsin-law?" And both replied: "Yonder that great mountain is visible, there it is." And then the two and the

blacksmith parted company. On entering the village the blacksmith heard the wailing and asked: "What is the matter? Has anything happened to anyone?" And the people answered: "The village chief had given his daughter in marriage to one of his servants and kept him in his house as son-in-law. That sonin-law's wife has just died." the blacksmith would not believe it and he went to the house of the village chief and a-ked them: "What are you crying for?" Then they said: "Our daughter, whom we had given in marriage to that adopted servant, has died." The blacksmith said: "Surely not, my friend! I saw both of them just now. Your servant, the adopted son-in-law, was leading a black bullock by a straw rope and your daughter was walking behind him. carrying a pot of tapaneli on her head. I met them on the road and asked them: 'Well, my son, whither are you two going?' And both told me they were going on a visit to the house of their parents-in-law." The village chief, on hearing this said: "For sure, that one was not a man! He is the Barandakora, and has deceived us." Then they considered a while and decided that it was so. And they kept quiet and thus it all ended. In this way the story of the Barandakora began and ended. From that day up to the present time, both the Mundas and the other castes of this country all worship him in this manner.

In one variant of this legend it is not a blacksmith (Barae) but a basket selling girl, who met Buranda followed by his deceased wife and who told the parents that their daughter could not have died. Basket-markers called *Turis* are anoth r separated landless caste of Mundas, whom the latter consider as inferior to themselves.

These socially separated landless branches of the race, who had to live mainly by their handicrafts, were exposed more to alien influences than the conservative and exclusive oultivating Mundas. In the article under Barae we have seen the blacksmiths remaining in the villages from which Sadans and Oraons had expelled or crowded out the Mundas. They offered their services to the new-comers and a lapted themselves so readily to their customs, that they even ate the food cooked by Oraons whereas they there refuse that cooked by their own race-fellows, the Mundas. Even the Birhors have undergone alien influences more strongly than the Mundas, simply because they continued roaming about the forests of districts from which the Mundas have disappeared completely.

Another little trait in the legend deserves notice. When a married couple of Mundas go together from one place to another, they never walk side by side but one behind the other, the wife preceding, the husband following. But in this legend we see the wife following her

husband, which is distinctly against the Mundari custom.

This un-Mundari trait and the fact that in the legend the identity of Barandabonga is proved by a vision vouchsafed to one of two separate branches of the Munda race which have come in close contact with the Salans, allow us to conjecture that the cult of Barandabonga and the practice of witchcraft have been borrowed from the Salans, and that one such separate branch of the Munda race has been responsible for their adoption by all the Mundas.

The following is also a close trunslation of the legend stating that it was Buranda, who taught the art of preparing rice-beer.

Singbonga'and Birandakora walking about together. One day an old couple, Chitaburia and Mangraharam by name said to Singbongs: "We are hungry and thirsty! do thou show us some way or means by which we may escape death fro n hunger." Singbonga replied: "There is a means, but I will not myself show it to you. This Barandakora will give you medicaments sweet and bitter, the tirsibirsi medicament (which is) the Naguribilam But Barandakora said: "1 will indeed give it to you, but you must on no account reveal it to others. If you do so you will both of you be burnt to death. If you decide not to reveal the secret then I will go with you. Come now, get two mats full of paddy-grains, karāribaba (a black-grained kind of

paddy), and I shall show you the tirsibirsi medicament, the Nagutibilam root. Then both Chitaburia and Mangraharam answered: "We will not reveal it to anybody." "Well then" said Barandakora, "get the two mats full of karâri paddy and husk it." Then they husked it. One matful vielded half a leou of rice (the equivalent of one pound only). Then Baranda-kora said: "Now boil water." And they asked: "How much water are we to boil?" Barandakora walking up to them measured eight fingers high of water. When the water was boiling they poured the husked rice into it. When the water was boiled down the cooked rice became kosôrâ (the mass of boiled rice destined to ferment for the purpose of brewing beer). They then took it off the fire and spread it out to dry. When it had cooled down he made them tirsibirsi medicament knead the with it together with tapanili (sacrificial beer) and ordered them to put the whole mass into a small earthen pot. This having been done they asked for directions. Barandakora said to them: "After five days taste the pulp. If it be not tasty then do not drink (the juice) but if it be tasty then drink." After five days they did as Barandakora had told them, and they found it very tasty, sweet and pungent blended into one taste. Then they laughed and said: "Oh, what a good medicament the Barandakora has shown us! Come now let us drain off the juice, strain

it and drink!" Then they draw and drained off the juice and drank it. Having drunk it they chattered merrily and they sang and they laughed so as to fall on the ground. Now, this couple had never been heard to talk merrily or to sing, and to-day they were talking merrily and singing. Hearing this the old village chief, who was also a Munda, came and said to them: "What is the matter with you to-day? What have you eaten and what have you drunk that you are chatting thus merrily and are laughing and singing?" As Mangraharam heard this he said to Chitaburia: "Now do not reveal this secret. We two have sworn to Barandakora to keep the secret; if we reveal it, we shall be Did not Barandaburnt to death. kora say to us: 'On the very day you reveal it you shall be burnt to death, beth of vou.' So see to it that you do not reveal the secret." Then Mangraharam got so drunk that he lay down and slept heavily. The old village chief seeing Chitaburia alone, questioned her threateningly. Chitaburia said to the old village " Barandakora gave us the tirsibirsi medicament, the Naguribilam root and we prepared it and drank it." The moment she said this both Chitaburia and Mangraharam were burnt to death. As they were dying Barandakora said to Mangraharam and Chitaburia: "You two have spurned me and provoked me to anger. Go now thou Mangra! thou hast become a bonga of the old

generation (purana kuti bopga) and thou Chitaburia bast become a new curse (naou nasan). On both of you this curse has fallen. each of you will obtain one drop of blood in every sacrifice made in the of purana kuti and naoa nasan." Thus Barandakora cursed Mangraharam and Chitaburia. And from that day the descendants of the Mundas as well as all the great and small castes of this country catch (discover) wizards and witches in the name of Purana kuti and Naoa nasan at the door of the witchfinders and the sokas. And from that time troubles have arisen in the country in the shape of mutual accusations of witchcraft, of setting bongas against other people, of breaking the curse and the like.

To realize to its whole extent the import of this legend, we must keep in mind the following points:

The Mundas' account of the origin of man says that the first man and the first woman made by Singbonga remained in childlike simplicity and abstained from sexual intercourse until Singbonga taught them the art of preparing rice-beer.

A second legend says that once upon a time Singbonga rained fire from heaven which destroyed all men with the exception of one boy and one girl who were brother and sister. These two had been hidden by Nageera in a cool cavern on the water-side and thus saved from death. Singbonga obtained them from Nageera, built a hut for them

and brought them up. At sleeping time he always put a log between them and they were ignorant of sexual connection until one day he taught them how to prepare ricebeer. After they had got intoxicated and gone to sleep, he removed the log which was between them, and from that time they became husband and wife and from them came all men now living.

In this legend there is not only no restriction on the use of intoxicating liquors but its divine origin and its purpose are calculated to act rather as a commendation. this appears rather shocking to us. we should remember that the struggle for the bare needs of daily life weighed more heavily on every individual, it continued with more dreary monotony and more relentless rigour in the case of primitive man than it did in the later stages of culture, when improved methods of cultivation, division of labour and specialization gradually created more ease in general and even abundance to ever increasing groups and whole classes. It is therefore not very surprising that the discovery of the means of preparing intoxicants should have been welcomed as one of the greatest blessings and therefore as being of divine origin. The intoxicants spoken of here are those obtained by the fermentation of food grains and the discovery is by the legend stated to have taken place at a time when the of rice was regular cultivation

already in vogue. Even nowadays when the cultivation of rice is so easy as compared to what it was in its initial stages, most Mundas can hardly afford to ferment rice enough for a moderate drink once a week and many of them can but seldom put aside a few pounds of it for fermentation. Hence we may be sure that in the initial stages it was only at the harvest time that a portion of the rice reaped could be turned into beer, so that the habit of drunkenness with its baneful effects can hardly have existed in those days. Drunkenness as a habit could arise only at a later date when races possessing the secret, had attained to improved methods of cultivation and were settled in fertile regions. Such circumstances might have prevailed in the fertile plains of Bengal, which were certainly occupied by tribes of the Munda race before the arrival of the Aryans in those parts.

It is noteworthy that one of the many repreaches made against the Mundas in the early Sanskrit literature, is precisely that of habitual drunkenness.

It is there, and from a new race, that restrictions on such a baneful habit must be looked for. But this legend might really be called a powerful temperance sermon; for its message to the Mundas amounts to this: The use of intoxicants may be allowed in a few exceptional cases. Its general use is a crime for which those responsible shall have to undergo the severest punish-

ment. This gives additional weight to the surmise that the cult of Baranda came from hinduized aborigines, probably such as were of Dravidian origin: among these the belief in distinctly evil spirits seems to be much stronger than among the Munda races. then contributed to the new cult the belief in witchcraft and its counteracting inculcatrites. ed in the first legend, whereas the admonition to temperance comes evidently from that asceticism, which plays such an important part in the early Hindu religions.

The remaining legends are fair specimens of that kind of religious folk-lore which, whilst introducing new doctrines, does so effectively veil the contradictions between the old and the new, that both settle down side by side in the popular mind with little or no friction. This it accomplishes by proposing details, calculated to vividly strike simple, unreflecting imaginations and framing them adroitly in traits taken from the people's everyday life so as to fix them there permanently and make them appear as part and parcel of the mental belongings of that life. Summaries of two such legends will suffice :

Once upon a time there were two men, Deogaon Guru and Madho Mantri, who possessed such powerful mantras that they could at their pleasure order tigers and snakes from the forests. They used to plough their fields with these tigers

yoking them to their ploughs by means of the snakes as straps. When Singbonga did not succeed in curing his little son by means of his medicines, he called in these two sokas who at once revealed to him that it was his own second wife who had bewitched the child. When Baranda, who was at once called in by Singbonga, had tried in vain to dissuade the second wife from her evil practices, he too applied to the two famous sokas for aid. They then shut her up in a rocky cave where she kept screaming day and night. Singleong i, disturbed in his hunting excursions by these cries, asked Baranda to take measures for her disappearance. This one arranged a great karam dance hoping that some youth might fall in love with Ler and take her to wife. But all turned away from her with horror because her feet were twisted round so that her heels pointed forwards and her toes backwards. Then Baranda set. fire to the cave in order to burn her to death, but failed in this attempt. After some time a young man who could find no wife took her in. She disappeared suddenly and he determined to seek her. As he opened his box to take out his clothes for the journey, he found her there in the shape of a cat, whereupon he at once reclosed the box and threw it away in disgust. Baranda, desiring to find another husband for her, asked the sokas to keep her confined in the

box whilst he went from village to village calling out: "Who wants a beautiful cat?" But whenever people looked into the box the cat spat fire so that nobody wanted At last his sikuar (carrying made of fried net), which was vegetable leaves and suspended from a carrying-pole made of a twig of the castor-oil plant, broke in two near the village of Hulsu. Baranda left it there and went home. Some men of Hulsu opened the box, took away all the ranus (soreerer's medicines) of the witch and! started practising witchcraft. And therefore that village is even nowadavs called Najom-Hulsu. Then the two great sokus carried the box with the cat to the peroagag (the waterfall of the blue rock pigeons) where it remains to this day.

The noteworthy feature in this legend is the doctrine that the principle of good, which, according to all aboriginal tribes of India, is impersonated in the Sun-god is unable by his own power to counteract the effects of the principle of evil without the aid of sorcery. Now this is an explicit doctrine with certain if not all Dravidian Aborigines, and the principle of evil is by them represented as the wife of the Sun-god. (See Dalton's Descriptive Ethnology of Bengal p. 296 and passim).

The following is a summary of a very ordinary Hindu caste story.

Singbonga and Baranda were

overtaken by a storm whilst out hunting, or, as others say after having danced a sword-dance. Baranda sought shelter in the house or smithy of a Baraë. Singbonga, rather than risk defilement in the house of a low-caste man, dared the storm and went home. The hlacksmith's bellows were hanging under the roof and a few drops of water fell from it on to Baranda's kalga (the end lock of his chignon) thus defiling him. Then Singbonga refused further intercourse with him and went to live in heaven. This is why even now Baranda acts like an outcast, attacking all castes without distinction and eating whatever they offer him in sacrifice, meddling even with those who are religiously and socially unclean in consequence of childbirth: Baranda soben jitikoe hatirkoa oro cūtreoc jiruba.

baranji trs., to gather with difficulty and in small quantities at a time: ora baitea daru miadbariatea baranjikeda.

baranjī-q, p. v., to be thus gathered.

baran-buran, burun-burun (Sad. bururburur; Cfr. H. barbarānā) imitative of the sound, used (1) as an intensive of baraburu, describing stronger muttering, and construed like baraburu, (2) of any other strong murmuring sound, in which meaning it is used as trs. or intrs. prd. of liv. bgs., and as adv. of inan. os. as well as of liv. bgs.: sikrîko burunburunjada; kenderae burunburunjada, he plays the kendera

violin which makes a murmuring sound; kendera burunburuntan saria. Trs. phrases may also be expressed in the p.v.: kendera burunburun oluna.

N.B. Though burundurun is sometimes used instead of buildundbundlun, of several people who sniff up the mucus of the nose, barandurun seems never to be used in this meaning instead of buildundlund.

baraŏ (11, barhānā) trs., to increase, used with such d. os. as adal. fame procured by vain expenses, nutum, fame, sūd, interest on loans, gonora, price: adale baraŏla, he has made vain expenses in order to be praised for it.

baraŏ o p. v., to be increase l : honder piţiāte babara gonon baraŏjana.

barare bokoboča Nag. syn. of gungure bokoboča Has.

bara-ura, bada-uda syn. of barabuti.

barasi (Sk. H. lâsī) I. sbst., a fishing-hook.

II. tra, to catch by means of a fishing-hook, to fish with a hook.

barâsi-bačar Has. sbst., a fishing line.

barasi-dan sbst., a fishing rod.

barasi-duir Nag. sbst., a fishing line.

barâsi-uruz trs., (1) to draw out with a fishing-hook, or with any hook at all. (2) to draw water from a well by means of a rope (kûâbaĕar, kûâpaga), or a pole (kûâdāz): sorŏgore da mena: janaŏle barâsi-uruzjada, the water is far down, we draw it always with a pole or a rope.

vardsiuruz-p p. v., (1) to be drawn out by means of a fishing-hook or any hook. (2) of water: to be drawn from the well by means of a pole or a rope.

bare sbst., var. of bari, the Banyan tree. In songs it is bare, not bari, which is used: Ocoja cetantola gongorsalu, Ocoja latartola barejapiuu. Getaway, bank-myna of the upper hamlet, who runst after (the maidens), Getaway, piuu bird of the lower hamlet, who livest in the binyan tree. (Salu, stands here for a youth, and piuu for a maiden).

băre adv., by all means: tebâime băre. In songs băre is syn. of the conditional honan: Disum bărem baitare, raja, ama takasika, Hatu bărem baitare, munda, ama ilimandi. If, O rajah, thou wouldst govern thy country well, thou wouldst have plenty of money. If, O village chief, thou wouldst govern thy village well, thou wouldst have plenty to eat and drink.

I. sbst., balls or boluses of food offered for sale in market-places. It generally consists of moistened pulse flour or of spiced mixtures or so-called curries. The kinds ordinarily presented are made of dal and dried kakaru, pumpkin, or dal and pundi kakaru, white-gourd. These balls are always stewed for consumption, never eaten as they are. This stew is called buretus: barele kiriala; barele utuia. II. trs., to make into such baluses: môre teòa rambărale barekeda.

bare-o p. v. to be made into boluses.

bare-utu shat., stew made with boluses of pulse.

barhi, barhi-mistri, bardi, or bardi-mistri (Sad. H. barhāi) I. sbst., a professional carpenter. This class of artisans is not found in purely Munda villages because every Munda knows carpentry enough for all his own purposes. Of late, though, a certain number of Munda toys have been trained in Industrial Schools.

II. trs. caus., to make smb. become a professional carpenter: bar horo korahonkintain menakina, mid horoin barhīhja.

III. intrs., to call someone a carpenter: Cina kāmikoko barhīakoa? What kind of artisans are called carpenters?

barhi-n rflx. v., to train oneself for, or to undertake, the work of a professional carpenter.

barhī-o p. v., to become a professional carpenter.

barhi-kami shat., the work, the profession of carpenter, carpentry.

baihi-mistri abst., a professional carrenter.

bari, badi Nag. (Sad.) syn. of quaqu. kuku Has. fem. of bara, I. sbst., senior paternal or maternal aunt, or their niece; also greatgrandmother and great-granddaughter; great-grand-aunts great-grand-nieces. To avoid confusion kuri fs often added to badi when speaking of the niece or greatgranddaughter. This word takes the prsl. prns. as pos. afxs. : barin, barim my, thy, his or her barite. etc., senior aunt, great-grandmether, etc

II. intrs, to call someone senior paternal aunt, etc., bariaiain, ltly., I say senior paternal, maternal aunt, etc., to her. This is the current Mundari equit. for the Engl.: she is my senior paternal aunt, etc.

bari var. of bard, flood.

bari-dara, bare-daru (Sad. bar. sbst., Ficus beng densis, Linn., Urticaccae,—the Banyan, a tall, spreading tree with nunerous aerial roots, which if not browsed by cattle, form new stems. The fruit, a small red fig, is exten. The milky sap of the tree is used as birdlime. The wood is us less; it is not even liked as firewood, because it is damp and smoky.

bari-hanar Nag. syn. of guzguh enar, kukuhanar Has. sbst., (1) great-grandmother-in-law and great grand-aunts-in-law. (2) wife of father-in-law's elder brother. (3) mother-in-law's elder sister.

bari-kimin syn. of gungukimin.

barisaka, barisika var. of banda-saka, sbst., a simple swelling of the lymphatic gland in the groin, in entrd. to adagara, which is the same with an open sore.

bari-suam Has. bari-sum Nag. sbst., any mistletce growing on a banyan tree. It is used medicinally to cure retention of milk: a piece of branch without leaves of this mistletce and one of loasuam (any mistletce growing on Fieus glomerata), are crushed and mixed with ricewater and a pinch of salt. This is given as a drink, while the diet consists of pulse of roasted ramra.

baria and deriv., vars, of baria.

barkað Nag. var. of barkað. baro var. of barðarsauri.

baroar-lumam sbst., (1) a silkworm reared in Chota Nagpur. (2) its cocoon. The baroar cocoon is 2" long by 11" broad, solitary on a stalk 14" long with a ring embracing the branch of the tree. is white, even when the cocoon looks vellow, in which case it is called irbabarŏar. The dead cocoon fetches on the market the same price as the laria cocoon, i.e., the second highest price. Not so the live cocoon, at least in Sonpur (Has. and Nag.) where its breeding has been superseded by that of the laria. this worm and the laria feed by preference on the sal tree, but they are reared also on several other kinds of tree: hatang, sekere, hesel, baru, tûtu, tamras, etc.

baroar-sauri, baroa-tasad syn. of burusauri, maran ciru, baro, (H. baru) sbst., Andropogon halepensis, Brot.; Gramineae, a tall, stout or slender perennial grass used for thatching. It is 6 ft. high.

barāl var. of barhā. In addition to the functions described under barhā, this word is used also as follows: trs., to make smth. out of wood with carpenter's tools: cikanam barāīiada?

 $bar\bar{u}\bar{\imath}$ -q p. v., to be made with carpenter's tools.

ba-n-arui vrb. n., the object made with carrenter's tools: nea okoĕa banarūī? Whose work is this piece of carpentry?

barul trs., to let escape, go, slip,

fall from the hand suddenly and unwillingly: lotain baruitada, rapudjana.

barni-n rflx. v., to slip (after an effort on the part of the object) from someone's hands: hai sabakaĭin taĭkena, mendoe barninjana, I had got hold of a fish but it managed to slip from my hand.

ba-p.arni repr. v., to slip loose, of people who were holding each other by the hand: gara paromtanreking sahtipijanaking baparuijana, in crossing the river they held each other by the hand, but slipped loose.

barui-o p. v., to be allowed to escape, go, slip, fall suddenly and unwillingly from the hand: lota baruijana, da pasirgirijana.

ba-n-arui vib. n., (1) the amount of slipping: môrea maparan haiko taikena, banaruiko baruikedkoa soben horoko čkenökena, there were sive large sishes, they let them slip from their hands in such a number, that everybody was displeased (everybody said: ŏ!). (2) the slipping: misa banaruite lota hurialeka darkaŏlena, barsa banaruite senguterjana, the first time the brass bowl slipped from the hand it got cracked, the second time it went to pieces.

N. B. This word occurs also in the cpds. capubarux and sargbarux.

barūī-kami sbst., work done with carpenter's tools: barūīkami kae ituana, he is not handy with carpenter's tools. Also used as var. of barhīkami, the work, the profession of carpenter, carpentry.

baral-mistri var. of barhīmistrī.

basa, bara Has, syn. of ekenda, Nag. shst., a male wild boar, whether living with one female (larger kind) or leading a herd (smaller kind), Sus cristatus: birgutisukurikore mipiad basako taina, each herd of wild pigs of the smaller kind has one male leader.

basa-o p. v., to become a full-grown male wild boar.

basa (Sk. ras. Sad.) sbst. People who keep sparrow-hawks, distinguish amongst the young ones a basi, which is smaller but stronger than the others, a dula, which is middle-sized, and a besera, which is the tallest.

basa-o p. v., to grow into a basa.

basa (Sk. vāsā; II. basā) I. sbst, a place where one rests for a long while, cooks or eats one's meal, lodges for the night, or least intends to do these things. Buildings erected by Government for the accommodation of passing travellers are not called basa, but dakbangala, or cationa, though the accommodation found there is called basa. Nere basa kā namo ana, no lodgement or accommodation for a traveller is to be found here. In songs basa has the same meaning and is var. of dera. There is however one song in which basa has the meaning of temporary abode: Ne disum duku dasa, Hasa dasi, ote bosa; Ela manoa! janaogem geranaea: Suku banoa! Cīm cikača? This earth is a place of grief, a place of servitude to the soil, a temporary abode; Alas! O man, thou complainest always that

there is no happiness! What wist thou do? This earth is a vale of tears, where thou hast to work in the sweat of thy brow and where thou shalt live but a short time. Alas! O man, thou complainest always that there is no happiness in store for thee! Thou canst not change it.

II. intrs., (1) to stop somewhere for the purposes described: catiorarele basakeda. (2) to dwell temporarily in some kind of shelter erected by people who have either to watch fields or work for some time in the forest: bar pīţtāete êkotaree basaakada.

basa-n rflx. v., some meaning as intrs.: nerele basantana.

basa-q p. v., imprest, of lodging: to be taken: Chibasa ciminan sangina?—Barsin horare basaoa (or barsin giti hora mena), how far is Chaibasa?—For two days one has to take lodging on the read.

ba-n-asa vrb. n., (1) the number of lodgers: ne hatare banasako basatada, kûâra date don kako don otana, so many people stopped for lodging in this compound, that there is not water enough for all of them in the well. (2) the action of lodging: niku honder banasa bared menakogea, these people have been stopping here for a few days.

basair (Sail.) syn. of arandibā.

bā-sakam-daru sbst., any shrub with variegated leaves, as Codiaeum, Ac. 1, pha, Clidenia, Graptophyllum, etc. These are never planted by the Mundas, but found only in gardens

of Europeans.

basakao, baskao var. of bhasakao.

bā-sala syn. of bāhalaz, with this difference that bāhalaz is used only of the ornamental flowers made on cloth by the native weaver, whereas bāsala may be used also of those made by other people. See bāhalaz.

basan (H. basan) sbst., a vessel, a basin.

basan I. sbst., the water in which the rice is to be cooked: basan laditam: put on the fire the water for cooking rice.

11. trs., to boil water: entedo ca mente dale basankeda. N.B. It is never used in the meaning of to cook.

III. intrs, to boil (of water): da basantana, the water is boiling.

basan-2 p. v., (1) to be made to boil: honkoa cā mente cimin caţu basan 2 tana? (2) to begin to boil: da basan 2 tana nīţlo.

ba-n-asan vrb., n., (1) the amount of boiling: banasanko bisanneda mid catu da talagirijana, they have been boiling it so long that the pet which was full is reduced to half. (2) the action of boiling: misa banasando rarerurajana oroge basantana, the first boiling had cooled down, now it boils again.

basan-da-dipli, basan-da-singi adv. of time, ltly., at the time when the water is already boiling (for preparing the evening meal), at about 4 or 5 p.m.

basan-got ltly., to kill by boiling, i.e., to sterilize water by boiling it. Water which has not been boiled,

the Mundas call berel da, raw water, or darida, water from the well, garada, water from the stream. As a rule they do not consider this as being in any way dangerous to health, and very rarely boil their drinking water. To quench their thirst they prefer basi da, when available, which has not been boiled either, but has become somewhat acid by a slight fermentation over cooked rice: da basaz gožtam, make the water innocuous by boiling it.

basazgoë-q, basazgoj-q p.v., of water to be rendered innocuous by boiling.

basao, bosao var. of bhasao.

basar-basar and basarleka var. of bhasarbhasar, bhasarleka.

basățaö, bosățaö var. of bhasățaö.
basătu (Sk. H. bast, bastu,
things) shst, a recipient, vessel,
basket (not used for a bag, a sack,
for which bosta is used): jojomtea
basătu auime, bring a plate, a vessel
for eating.

basătu syn. of sonco, I. sbst., a comfortable spot or position: ape surunra basăturepea, aindoin lumotana, you are in a snug shelter (against the rain), but I am getting wet.

feel TT. intrs. imprel., (1) to parkomre giti comfortable: basătukińa. (2) to like smth. (sonco is not used in this second meaning) : ena aĭumtanre kā basătukińa, I did not like him to speak like that. III. trs., (1) to make someone comfortable: kupulko hijulena jetanare kape basătukedkoa, dubre na tingunre, jomre na nure, guests came, you did not make them comfortable in anything, neither in sitting nor a standing, in eating nor in drinking.

(2) to say or do a thing white pleases, which is liked: tisin cikal kami hobaoa mente hukum alumb senkena, miadreo kae basatukedlea, when we went to-day to hear what work we would have to do, in the different works he ordered to be done, there was not one to our liking.

basătu-n rflx. v., to arrange oneself so as to be comfortable, to put oneself in a comfortable position: parkomren!basătunjana.

basătu-u p.v., to be comfortable, to find a comfortable position: patire kain basătuua, ote aligea, parkomren basătuua.

basārī, basārī-palla sbst., a small rice measure of only 10 or 12 chataks (there are 8 chataks in a pound): mahara, baraē, dasikog gonom basārīte omotana, the price paid in kind to cowherds, blacksmiths and servants is measured with a basārīpaīla.

basi (1st. m. Tam., pasu, passē, after; 2d. m. H. Sad., stale).

10 postp. of time: (1) the day after: mangar basi, the day after Tuesday.
(2) In the adverbial phrase basi-hulan, on the following day, basi always precedes the word hulan; porohhulan kain senkens, basi-hulanin senkens. (3) In a looser sense it means: after, immediately after, soon after: roa basi

after the transplantation of rice. (4) In this meaning it also takes the prf. p. afx., akan with te and then it means: when or as soon as such or such an event was or will be over: Kurihon jatra basiakante arandi sanajaia, the girl wants to marry when the jatras will be over. (5) It occurs also as trs., or in the rflx. v. with the meaning of to do smth., on the day after: ne kamibu ma pagrbasita. we shall do this work the day after Tuesday: kamibu porobbasiia, we shall do this work on the day after the feast; porobbasinjanape, holape hijujanre honan, you reach the day after the feast, you should have come yesterday.

2° I. adj., with words denoting articles of food and drink. In this function it is primarily eqvlt. to a rel. clause meaning: (food or drink) which is a day old, i.e., which has been cooked the day before or a day previous to the day in question: basi mandi. Since cooked food turns stale when it has been standing for a day, basi used as adj. means very frequently: stale, acid, sour. It is considered as agreeable or disagreeable according to the degree of acidulation.

II. trs., to cause food or drink to become stale or acid either by not consuming it on the day on which it has been prepared, or by letting it purposely stand long enough to become somewhat acid. The last is currently done with ordinary unboiled water which is added to ricewater, or poured over cooked rice and allowed to stand till it is somewhat acid, when it is called basi da and much liked as a drink: maudi alope basita, jomeabaepe; tenda kabu girita, garada mesaleate mean numentebu basita, let us not throw away the rice-water, let us mix it with water and drink it the day after to-morrow when it has become somewhat acid.

basi-o p. v., to become acid, sour, stale: nea kā jomoa, basiakante dan oro; tendada, garada kā mesakere, kā basioa, labidoa, rice-water, unmixed with clear water does not become acid but rancid.

ba-n-asi vrb. n., (1) the quantity of food or drink which has or will become stale or acid: mandiko banasiko basihundikeda, baria catuleka peregiriakana. (2) the extent of staleness: mod catu mandi banasiko basikeda, jomlere gočakan seta birida, they let a whole pot of cooked rice become so stale, that if we were to eat it, a dead dog would come back to life, i.e., it is acid enough to bring a dead dog back to (3) the food or drink which has become stale: misa banasido soben sukurikoe omcabaada, orçe basihundijada.

basibasi, basige adv., with soan, to smell, to taste sour, stale: basibasi soanina, I find it has a sour taste; basibasi soantana, it has a stale smell or taste.

basia, basikusiko sbst., the remains of the previous day's meal: alom māndia, basikusiko mena;

basikusiko lelkepe, do not go before having eaten (lthy., seen) the remains of yesterday's meal

shways unboiled water which is mixed with rice-water, or poured over cooked rice, and allowed to stand for a day or two so as to become somewhat acid and form am agreeable drink. It is the usual drink of the natives, and is very refreshing. If allowed to stand for at least a fortnight, it becomes very acid and is called kanjigi. It is sometimes kept for several months.

basi-hundi trs., to put together day by day in the same pot the remnant of food which has or will become stale.

basikundi-q, p. v., of stale remnants of food, to be put daily together in a pot: api mālekaāte purage mandi basikundiakana.

basi ili shet., rice-beer which has been squeezed out on the previous day: basi viko nükere taramara horoko kandumandukoa, some people get acidity of the stomach when they drink stale rice-beer.

basi-kusiko syn. of basia.

basila (Sad.; H. basüla) I. sbst., a carpenter's adze.

11. trs., to hit someone with an adze (the number of strokes must be expressed): modbasilakjae, barbasilakjae, he struck him once, twice, with an adze. (2) to forge into a adze: ne mered dasilaeme.

basila-o p.v., (1) to be forged into an adze: honderra mered basila-akana ci? (2) used also in the same

epds. as the trs. to indicate the number of adze strokes one receives: apibasilajance, he was struck thrice with an adze.

baskað var. of bhasākað. baskað var. of bhasākað. basku var. of basāka.

basu-hesa shet., Ficus infectoria, Roxb.; Urticaccae,—a small deciduous fig-tree with pendulous leaves, the slender and flexible petiole being 1½-2" long. The leaves are three-nerved at the base and the apex is abruptly narrowed into a short tail.

bāsumsumsum descriptive of the sound of the harambanam, the larger kind of banam, single-stringed fiddle, I. sbst., the sound of the harambanam: bāsumsumsumem ajumla?

II. adj., with sari, the same sound.

III. intrs., to make such a sound: harambanam bāsumsumsumsumtana.

IV. trs., to play the large fidile: bāsumsumsumjadae, or harambanamu bāsumsumsamjada.

bāsumsumsum-q p. v., to be caused to produce such a sound: harambanam bāsumsumsumsumobana.

bāsumsumsumtan adv., with sari, to produce such a sound.

basundan var. of bhandusan.

bat (Sk. H. bāt; Sad. Mt.) sbst., rheumatism. This word is rarely used by the Mundas, they say: hoĕo tōakaĭa, or hoĕoe tōakana, the wind has bit bix.

bat-q p. v., to get rheumatism: batakanae.

bata (Sad. Or.; Sinh. patti) I.

sbst. (1) laths of various kinds used to support the thatch or tiles of a roof: jatabata , brushwood used to support the roof covering; madbata, bamboos entire or split used in the same way; hadbata, laths of sawn wood; potobata, sapplings stripped of their bank and used as laths; flabate, pared sapplings used as laths; catabata, split sapplings used as laths; meredbala, pieces of angle or T iron which support a corrugated iron roofing. (2) a tenon : khuntara bata côğjana (or côredjana). the tenon at the end of the post is broken.

II. trs., (1) to use smth. as a roof-lath: burumadle bataea. (2) to cover a house with laths: ora ihilgepe batakeda cietange? Have you roofed the house with the laths close to each other or far apart? (3) to shape the end of a piece of wood into a tenon: kunta bataeme. bata-q p. v., (1) to be used as a roof-lath. (2) of a house: to be covered with laths: ora balaekana, (3) to be fitted with a tenon: kunta bataakana.

bu-n-ata vrb. n., the closeness or distance between the laths on a roof: banatako batakeda sulere tī kā soaba: they have put the laths so close that one could not insert his hand between any two of them: banatako batakeda keeq pucugoa, they have put the laths so far apart that the tiles will fall through.

batauli I. shat, name of a feast or rather sacrifice offered by the pahanr for the purpose of obtaining protection against snakes and tigers during the weeding, reploughing and kara (levelling down) operations. It takes place in Bhado (August) but it is neither attached to any phase of the moon nor to any particular date. Before this sacrifice is offered, the kera operation is not allowed, nor may the cultivators weed except in the forenoon. When the weeding and kara operations become urgent the pahanr fixes the date for the sacrifice and announces it to the village.

On the eve of the feast he shuts up three fowls under a crate and keeps them fasting that the next day they may eat the more readily of the sacrificial rice. There is a white fowl for Sindonga, a gray one for Juerburia and a red one for Desatti and the other bongas.

On the feast itself, in the forenoon, all the villagers turn out and weed for a little while. Meantime the pahanr and his assistant, after having taken a bath, carry the three fewls together with some pearl-rice to a field of the pahanr which is conveniently close by. There he himself prepares a small plot by plucking out the rice seedlings and weeds from it and plasters it with a solution of cowdung. Then he puts down three little heaps of pearlrice.

A member of each household now presents him with a small branch of the *tiril* tree and another of the soso tree. All these branches he places in a heap near the pearl-rice.

If at the flower feast some people have given offence to the pahanr in connection with the sacrifice to Jaerburia (see article under this word) he rejects their branches. This is considered a very severe punishment for the soso branch is the great remedy against the evil eye and the tiril being the only tree which escaped the general confligration, is supposed to possess special virtue as a charm against the fierce rays of the sun which may prove fatal to the growing rice. When all the branches are gathered, the pahanr takes first the red fowl and facing east makes it eat some of the pearlrice saying : "Henetalan Desauli, Mârâburu, Candi, Caŏra, Nageera, Bindiera, ariren cimirenko, diriatal sakamsororenko, ape miad gandu miad calpare dubtan jarutanko, tisindo bataŭli negrea ain omapetan cedapetana, jomepe! nūipe! heredre tusanre, sahanre sakamre kulaboton bangka, binboton bangka! Kotagirikope! teogirikope! nemte daramte cedapetanain. omanetan Here. friends, Desauli, Manranburu, Candi Caora, Nageera, Bindiera, you who dwell on the field ridges and all you who may hide in the interstices of lavers of rocks and under heaped up leaves, all of you are sitting and conversing together on the same stool and the same bench; to-day I make to you a gift and offering for the feast of batauli. Eat and drink! Let no tiger and no snake threaten us when we are weeding and cleaning (our fields), whilst we

are collecting firewood and leaves (for plates and cups)! throw and shake them off from us! I make this gift and offering with respect and devotion ". Then he cuts the fowl's neck, drops some blood on the three heaps of pearl-rice and adds some feathers from the neck and wing of the fowl. After that he offers the grev fowl in the same to Jaerburia saying: "Henetalan Jaerburia, tisindoin omam tan cedamtanain! Desauli, Maraburu.' etc., as above. Finally he offers the white fowl to Singbonga asking him to order the tutelary spirit: to behave properly to them: "Netalan Sinbonga, tisindoin omamlan cedamtanale. Jomeme nūime! Desaŭli. Mârâburu, Burubonga, Ikirbonga, Nageera, Bindiera, Candi, Caora, diriatal sakamsororenko oro sobenko dotadkoa. Heredre tusapre sahanre sakamre, botom alokakea! hati alokakoa! badi alokakoa ! Batauli negrea nemte daramtele omamtan cedamtana. Hati alokakoa! badi alokakoa! Here, friend Singbonga, to-day I (and) we make a gift and offering to thee! and drink! Thou hast appointed Desauli, Manranburu, Burubonga, Ikirbonga, Nageerra, Bindiera, Candi, Caora, those who dwell on the field ridges and those who live in the interstices of layers of rocks and under heaped up leaves. Do not allow them to threaten us. to trouble us, to harm us whilst we are weeding and cleaning (our fields), whilst we fetch firewood and leaves! On

the occasion of this feast of batauli we present our offerings to thee with respect and devotion. Do thou not allow them to trouble us, let them not harm us."

After this prayer he pours a little rice-beer into three small leaf-cups called cad/on puru (tailed drinking leaf-cups) and offers them, the first to Desauli and the village bongas, the second to Jaerburia and the village bongas, the third to Sinbonga, repeating the above formulas at each cup respectively. Then he returns to his house, prepares the three fowls, makes a small cake of the heads, liver and a picce of the chest. With this cake he returns to the place of the sacrifice, and dividing the cake into three parts, places one piece on each of the three little heaps of rice repeating at each one of the above formulas with the addition "having cooked and roasted the inner liver and the inner breast, I present this gift and offering to you," etc. Now he goes to his house again, takes the cooked flesh of the three fowls, divides it among the male members of the village family, who must bathe before par taking of the meat. Women and such men as are not members of the village family, i.e., not khuntkattidars, are not allowed to partake of the sacrificial meat. After that there is a festive meal in the village for all. But it is a comparatively small feast. From that day onwards they may weed forenoon and afternoon and begin the kara operations. Within recent times the! khuntkattidars do ino longer consider it of obligation to partake of the sacrificial meat offered to them on this occasion. The prayer to Singbonga is a most clear and concise profession of monotheism. The use of in, I, and le, we, as sbj. in the first sentence is noteworthy, and might be rendered by. "We, through my agency, or my hands, offer," etc.

Note the idiom: nīa okoe lelakada bāre na bataŭlire? (The rice-beer) of this one, who has ever seen it either on the flower feast or on the bataŭli feast? i.e., that man never treats anybody to rice-beer!

11. intrs., to hold the bataŭli feast: holako bataŭlikeda.

bataŭli-n rflx. v., to hold the bataŭli feast: tisiple bataŭlintana.

bataüli-o p. v. imprsl., of the bataüli feast, to be held: cimtan bataülioa? When will the bataüli feast take place?

bataŭli-bonga intrs., to offer the sacrifice proper to the bataŭli feast, i.e., to hold the bataŭli feast: holako bataŭlibongakeda, orh ola bataŭliko bongakeda.

butaulibonga-q p. v. impress., of the same sacrifice, to be offered: hola bataulibongajana.

bati (Sk.; H. batti; Sad.) sbst., a candle, a European lamp, a European lamp wick (this last in entrd. to sarita, the wick used in the native dibri). It occurs also in the epd. mombati, or sitadbati, a wax-candle: aĭńa bati junditam. N. B. Bati occurs as prd. only in such phrases

as: puragepe balitada, batiakada, or baliana, which mean: you have a large stock of candles, lamps or lamp wicks.

bati, batid Has. batikam, batkam batum or occasionally batikad, batimgad Nag.

1° Corrective postp. added to the correction: or rather: ne uri gelmôrê takaten kirinkia, gelturuī taka (or gelturuī takate) batid, I bought this bullock for Rs. 15, no! for sixteen! Mendo sukurbār hulamin hijulena; kā, sanicārhulam batid, or, kā batid, sanicārhulam, but I came on Friday, no! I mean on Saturday; sukurbār, sukurbārdo batid kā, sanicār dam, on Friday, no! not on Friday, on Saturday of course.

2º In scornful comparisons: not even so (much) as ... These variants with the meaning: rather, are placed after the term with which the being or object in question is compared: this is then followed either by pura, much, i.e., more, and the prd., or by the prd. with the adverbial affix no, pretty much, i.e., pretty more, or occasionally by the simple prd. : batĭribatĭrige hasulja, muĭ huāča batid pura atākaroa, (whatever he says) he felt very little pain, an ant-bite rather is felt more, i.e., not even so much as when one is bitten by an ant! kokor kūb cii jiluia ?-Kă! dur batid jilunoea, does the spotted owlet furnish much meat?--Not at all! not even as much as the Indian bustard quail (though this looks so much !smaller); salljilu pura kā sibila, urijilu batid ,sibila, bison meat is not very tasty, not even as tasty as beef.

batikad, batikam, batingad, batkam, batum (1) syn. of batik. (2) after
the words jadka and adika, rather
more than before. Instead of this,
in Has. they say: jadkate, aikate,
adikate, purate: ari jadka batikam
bagraŏjana, mendo kaim keseddariada, the ridge of the field is
rather more spoiled than before,
but I have not been able to repair
the breach; jadka batikamin gaŏorogotana, my sore rather increases.
N. B. In the books edited by the

N. B. In the books edited by the Lutheran Mission this word is incorrectly used as a syn. of mendo, but.

batikam var. of batikad. batingad, var. of batikad.

batir, batiri, batri I. trs., to do smth. too slightly to some one: sajaile batirikia (or batirigele sajaikia) enamente kae sojentana, we have punished him too slightly, that is why he does not correct himself. (2) to cause a sickness or a patient to improve slightly: batirikińam, aińa ruam batirikeda, ama ranu batirikińa, thou hast made me a little better (with thy remedy), thou hast slightly lessened my fever, thy remedy has caused me to improve a little.

II. intrs. imprsl., (1) in an affirmative sentence: to feel better in sickness: rua nidae ongolpongollena, nado batraittana, at night be was much flushed with feyer, now

he feels a little better. (2) in negative sentences: to feel, speak or act, biggerlin a discussion, quarrel, fight. etc., than befits one's knowledge, age, strength, etc.; ne jerčta kā batiriaitana,t his little chap does not keep his place, he talks bigger than he should, he wants to fight one who is too strong for him; hapenme, am silent. thou kā batīriamtana, be dost not realize how little thou knowest; eperan kā batīriaitana, he makes himself too big in quarrels, ili nū kā batīriata, he drinks more than is good for him (because he thinks that he can bear more drink than he really can).

batir-en, batiri-n, batri-n rllx. v, to feign oneself a little better in sickness: julab borete ruae battrintana .- Kāg a latīrido kain batīrintana, kam patiaredo copulekaisme, he pretends that he has less fever in order not to be forced to take easter oil.-No! it is not a make-believe, if thou dost not believe mo, just feel my body. (2) to do smth. a little less : pura eperantane taikena, hugia batirintana: musigia dintäetee bnjačkia, enreo kac batirintana, one day I made him understand, I warned him, he goes on nevertheless just as before. (3) in negative sentences, same meaning as intrs. imprsl. : hapenme, kam batirintana; eperana (or eperance) kae batirintana.

batir-q, batiri-q, batri-q p. v., (1) to get a little better, to improve a little, of a sick man or a sickness: ama ranutea batirijana; ama ranute rua batiriakana. (2) syn. of batiri

dario, to become a little taller, a little stronger : honko tijuzkan bāri oraregen taina, honko batirijanate (or batīri darijanate) jāsa kaminalain urunoa, as long as my children remain little crawling things, I will remain at home, but when they become a little taller, I will go out anywhere to work as a day-labourer; sutiredo jetana kao kajikeda, ili namledeii batiringjana, enamentee eperantana, when he was sober he said nothing, but having indulged in beer he has become a little stronger (in his own e-timation) and so he quarrels now.

ba-n-atir, ba-natiri, ba-n-atri vrb., n., a slight improvement in a sickness: holara baratri batriidiotana, yesterday's slight improvement continues.

III alv. of manner: (1)littly, slightly: Interi eranlekom, scold them a little betiefle sajalkja, we junished him slightly, (2) a little more: Latir kakalacme, kā aiumotana, speak somewhat louder, I don't hear thee; la/ir seneme, puram tenegonentana, walk a little faster, then art too slow. (3) with the encl. ge: too little, too slightly: butirigele sajaikja, we punished him too slightly. (4) with the encl. ge: a little less: batirige seneme, walk a little more slowly, not so fast; batirige kaklaeme, don't speak so loud.

batirbatir, batiribatiri, batribatri adv., with or without the enclitic ge, a very little: hola apesa da banqutera ci?—batiribatiridoe gamaledge; was there no rain at all yesterday on your side?—Well, to tell the truth, it rained a very little; batiribatirige hasulja, muĭhuāeā batid purā aṭākaroa.

batirbatirte, batiribatirite, batribatrite adv., by slow degrees, by little
bits, by fits and starts: batiribatirite hasui hokaqtana, by slow degrees
he ceases to feel pain; kalin heŏaakana, batiribatirite ne darulin
hadjada we two are not used to the
work, we saw this tree by bits, i.e.,
stopping again and again to see
whether we deviate or not.

batir dari-q, batiri dari-q, batri dari-q p. v, to become a little taller, or a little stronger.

batir-idi q, batīri-idi-q, batri-idi-q, pv, of a sick man or a sickness, to go on improving little by little.

batori Nag. (H. batzuri, a flatulent swelling) sbst., a boil or sore of animals.

batori-o p. v., of animals, to get a boil: batoriakanae.

ba-n-atori vrb. n., the number of boils with which an animal is affected: alea merom banatorii batorijana gota hormoe g.ŏcabaotana, our goat has got such an amount of boils that its whole body is getting covered with sores.

batora I. sb-t., the want of zest in eating smth. resulting from having eaten it much or often: kantara kā haĕajajňa, holara batora menagea, jackfruit does not appeal to me, I ate too much of it yesterday, or, I feel still the same want of zest as yesterday.

II. intrs. imprsl., to feel no zest, no enjoyment anymore in cating smth.: uli batorajaina.

III. trs. caus., to cause in smb. a want of taste or appetite for smth. by making him cat too much of it, or too often: ne kuri sarjomtee balorakedlea.

batora-n rflx. v., to deprive oneself of zest in eating south. by eating too much of it all at once (syn. of jomsiterkad) or by eating it too often: harvad horokolo kā kajidarioa, jān jemea namkere musinreko batorana, it is impossible to describe the ways of voracious people: when they get some catable, at once they eat so much of it that they lose their taste for it.

batora-9, p.v., to have eaten so much or so often of smth. that one does crase to enjoy eating it, is said of a temporary feeling, in control to masage, which denotes a lating feeling of disgust or satisty: purasa jomte, kāredo musia purage jomteko batoraoa.

batoragge adv., too much or too often so as to lose one's zest for it: holado kantara batoraggee jomla.

batri var. of batir.

batua, batua-rōg, (Sk. II. bāt, rheumatism) I. sbst., a disease causing lameness in cattle, especially in buffaloes. It is a kind of stiffness caused by cold; while they walk a creaking sound is heard near the hip joint. They get better by exercise, and when the weather is warmer: batuare môdo kā leloa, ir bāri kaṭuaŏoa, in batua there is

seen no swelling but the muscles are contracted.

II. trs., to cause this kind of rhoumatism: rabance batuakia.

butua-o p. v., to get the same rheumatism.

batua-ara shet., Chenopodium all um, Linn.; Chenopodiaceae,—a tall cultivated herb, 1-10 ft. high, and found also as a weed on cultivated ground. The leaves are caten as a patherb.

bitum var. of batid used in Nag. and in the Ho country.

batur Nag. syn. of $d\hat{u}$ Has. sbst., a bump-like excrescence anywhere on the body, even on the abdomen, where in Has. it is called butula (hernia). If it be on the forchead it is more often called tv_{kl} , in Has. but in Nag. it is butur.

batur-y, p. v, to get a bump-like excrescence: ale diren Samuharam, do arce batur'ena.

*batura shst., occurs as var. of langan, lameness, palsy, in the spell surg by the "sweeping" doctors, joighuidike, while they sweep the lame limb to drive out the siekness: Amdo langan, amdo batura, Manoa honem jometana. Kāci langan soanejadma, Kāci batura sirijadma? Manoa honem jometana. Thou, lameness, thou catest a child of man. Art thou not disgusted, O lameness, that thou catest a child of man?

baturi sbst., a young bull: baturiko hukarea, young bulls low.

bata-bagel syn. of bataken soda, tra, to peck and pull, to tear with the beak, once and jerkily: kera doĕare kaŭa balgbagelkja, a crow pecked and pulled once the skin of the buffalo's back. N. B. This prd. is not used in the p v., but balgken sodag is.

baja-bagul var. of batabagel.

bata-bata trs., frequentative of batabagel, and like this, not used in the p. v., but used also in the iffx. v., in the some meaning as the trs.: cikanike batabatajaia gidiko? cikaniko batabatantana? Of what kind of a corise are the vultures pulling off the flesh?

Note the proverb: Menaic hitaliata, bangre batgbatg, when they have they eat by shovelfuls, when they have not, they starve (they work hard for the little they get to eat just as a bird of prey that has to pull hard to get, off any little b't of flesh), i.e., when people are well off, they do not provide for the days of need.

balabalatan, balakenbalaken, balaleka adv., with soda, sodan, frequentative of balaken.

bata-bata syn. of taŏtaŏ, I. adj., garrulous, talking rapidly, loudly, and incessantly: miad batabata burialo pītiātele hijulena, anido goalio kae araea, we came back from the market with a garrulous old woman, one who does not even give one an opportunity to work for oneself, i.e., one who does not even let another put in a word.

II. sbst., rapid, loud and incessant talking: inia balabala janaò neleką. III. trs., to speak to some one loudly, rapidly and incessantly: gota horae balabalaanledlea.

batabata-n iffx. v., to speak loudly, rapidly and incessantly: aminara alom batabatana, mârînote jagareme. batabata-o p.v., to get into the habi of speaking loudly, rapidly and incessantly: en buria batabatajana. batabatage, batabatatan adv., used with jagar. N.B. With craw, to scold, they do not say batabatatan but jârâjârâtan: ne horo batabatatane jagara, that man is accustomed to speak loudly, rapidly and incessantly

bata-bati jingle of bati, I. sbst., the sickness of several people at the same time: orgrenkog batabati lelten bikuaogirijana, okoniete okonina jogača, I am at my wits end seeing how many are sick in my family, how am I to nurse them all at the same time.

II. adj., with horoko, several people down with sickness: honder haptaren batabati horoko taramarako bugijana ci? Also used as adj. noun: jetana kaina kamidaritana, batabatikoin jogaŏtana.

III. trs., of sickness, to attack several people at the same time: mariduku batabatikedkoa.

batabati-n rilx. v., jokingly, to be down with small ailments: kumandate gotaorarenko batabatinjana.

batabati-q p.v., of several people, to be attacked by sickness: cikan dukuteko batabatiakana ape tola horoko?

1V. adv., with or without the afxs. ge, tan, tange, modifying rika, rikag, hasur.

batai Nag. bater Has. (II. batai or bater Peidix olivacea; Sad. batai)

sbst., Coturnix coromandelica, the Black-breasted or Rain-Quail. Its call is a loud, whistled, double note. Two other kinds of quail are called respectively: hurin batai and gerea batai.

bajaken adv., used with soda, to peek, instead of bajabagel.

baṭam (II. bo/ām) I. sbst., a button. Note the cpds. suībaṭam, a safety pin, jaˈqbaṭam, a bone button, tī qbaṭam, a metal button.

11. trs., (1) to make a button of smth.: jarako baṭamakada. (2) to put buttons on a dress: songko baṭamakada. (3) to button, i.e., to fasten with a button or buttons a child's dress: en hon baṭamime, açdo kae darituna.

batam-en rflx. v., to button one's own dress: sono batamenme.

ba!am-o p. v., used of the 3 meanings given above.

batam ganji sbst, a ganji i.e., a piece of underwear closely fitting to the trunk and made of very thin machine-knitted cotton (thread) with open front and fitted with buttons, in entrd. to pueyganji which has only a circular opening at the neck, through which the head has to be slipped: batamganji ci pueuganjim sukua? What doest thou prefer, a ganji open or closed in front?

bajam-hora, bajam-undu syn. of punucu, sbst., a buttonhole.

bajam-undu sbst., a buttonhole.

baṭar-baṭar used mostly of old women, I. abs. n., the habit of incessant scolding: inia baṭarbaṭar ciulao kā ṭunḍuua.

II. adj., (1) with buria, scolding ceaselessly. (2) with kaji or eran, ceaseless. In both meanings it is used as adj. noun: inj janaöre nekan balarbalar; ama balarbalar hokatam. III. trs., to scold smb. ceaselessly. Also used without d. o.: hola singiburae balarbalarkedlea; org misae balarbalarjada.

IV. intrs., to have the habit of scolding ceaselessly: batarbatar-tanae.

balarbalar-en rfix. v., to scold (in a particular case) without end: enautice balarbalarentana, mocao kae lutuntana, she has been scolding without interruption for a long while, her mouth does not even get blistered, i.e., she does not even get tired of it.

batarbatar-\(\rho\) p. v., to get into the habit of scolding ccaselessly: ni puragee batarbatarjana. Also used impresly: purage batarbatarqtana, there is much incessant scolding.

balarbalartan adv., used with kaji and eran, but even when used with kaji it is understood of an incessant scolding: balarbalartane erantana.

bate (Sk. bāṭi, habitation) sbst., occurs in songs as var. of raca, the place in front of the house, the courtyard: Mundako racare ciko cereberea, bapuṛi! Ciko cereberea, bapuṛi! Santako bāṭere merako raṛãēbaṛãēa, bapuṛi! Merako raṛãēbaṛãēa, bapuṛi! Năirīi! Why do the Mundas chatter in the courtyard? The poor fellows! Why do they chatter? Why do the Santals speak loudly in the courtyard? Why

do they speak loudly? Alas! bajer syn. of batai.

bāṭēre! interjection of surprise: bāṭēre! tikin jakedre bar antargem sikeda.

batha (II. bat!/hī; Sad) I. sbst., any kiln, except a potter's kiln, which is called aŏa. There are four kinds of kiln: cunabatha, a lime-kiln, itabatha, a brick-kiln, ĉrĉbatha, a lack kiln, kuilabatha, a charcoal kiln.

II. trs. or intrs., to make a kiln: cuna rapamente ciminampe (or cimintape) bilhakeda? How many limekilns did you make?

batha-o p. v., of a kiln: to be made or built; okotare bathaakana? ita apiabathaakana, or, apia itabatha-akana, three brick-kilus have been made.

baiha-sengel sbst., the fire of a kiln; baihasengel êrêjana.

bati Ho syn. of paila.

baţi (II. Sad. baṭṭhi, a furnace for distilling) sbst., used alone or in the cpds. arkibaţi and baṭtoṛa, all meaning a grog-shop. Occurs also in ilibaṭi, a (licenced) rice-beer shop.

bati I. trs., (1) to overturn, to overset or overthrow; to turn or throw from a foundation or foothold, the foot remaining on the same (level or sloping) surface, though may be not on the same spot; to cause to collapse, sink on the ground, in entrd. to uig, to cause to fall from on high, on to a lower level than that on which the object rested or stood; palti, to turn over, or to turn upside down a flat object as

a plank or a stone slab. In this

meaning bati is the contrary of dub,

homby, kati and sidub or tizgu. Dub, homba, kati, sidub kāre tinguakankoāte bāţia oro baţiva. Liv. bgs. or inan. os. may overturn or be overturned from the following positions: sitting, on all fours, on edge, and upright or standing. (2) to turn on the ground to any extent, or roll, any object which is not circular and flat like a wheel, provided the object in case it is flat, be turned over several times (raiti being used in case the flat object is turned over only once). In this meaning late differs from guli, to roll, only in this that in the case of a flat object supposed more or less circular, grli means to roll it on its edge, whereas bati means to overthrow it from its position on edge: ciminara saragin 1 otombo batikida? Up to what distance did they roll the rice-bale? N. B. Bati in clds. may have the first or the second of the nearings explained above. (1) in the first meaning it is the primary part of the cpd. denoting both the act of overfurning and the manner or way in which it is brought about. Hence bati, in such epds., stands second, whereas the secondary or modifying part stands first : uaurbali, to upset or overthrow by pushing; shoving or mabati, to overtuin by cutting, to fell trees. (2) in the second meaning. bata stands first in cpds., because here it is the secondary or modify-

ing part. See these cpds. below.

II. intrs., (1) of men or animals: to collapse, to fall down on account of a failure of strength or vital powers: kula hurkaŏledei api hopoko batijana, the tiger having roared, three men lost their power of motion and fell down; neuria tisingapapap pobanoa, jātaregee batitana. (2) of inan. os., to lean or roll over, without any external agency: kunta batitana: hutub mārimārite latitana.

bați-n iflx. v., to lay oneself down: lagateko bațintana; jii ianakaltare ne landia uri metartec batina.

ba-p-afi repr. v., to throw each other: mod g: ntalekakin opotajena jetaè kakin bapatijana, those two struggled with each other for about an hour, none throw the other.

batica p. v., (1) to be overturned, overset, overthrown: daru horote batijana. (2) to be tuned on the ground or relied: ne potom mid horote kā batica this rice-tale cannot be rolled by one man. (3) same meaning as intis.: ne uri jātaregee batica.

ba-n-ați vrb. n, (1) the extent of the overturning, falling down or rolling; bāriko banați bațijana miado kā sarejana. (2) the thing overthrown, fallen or rolled: nea hola hočora banați, this is the tree which was uprooted by vesterday's wind; ne potom hola banatige, this is the bale which was rolled over yesterday, (3) the manner: bulakankoa banați torakangea, everybody knows in what manner drunken people fall about on the road. (4) adjec-

tively: hola banali darukope topankeda ci? Have you cut up into pieces the trees felled yerterday? balilange adv., of drunken people, falling down again and again: balitangee hijulena.

III. In scoldings and jokes bati is also used as syn. of giti to lie down, trs., balkhon busure alope batīae sigidsigidoa, do not lay the baby on the straw, it will feel itchy; rua batikia, lākdul batikia, fever, diarrhoea keeps him lying down.

bation rflx. v., to lie down: cnapatem batintana, kami lanca? Hast thou no work that thou art lying down so long?

buti-q p. v., to be put lying down to rest or sleep: Lalphon busyree batia-kana.

ba-n-ati vrb. n., the length of time of lying down: balchon busyre banatiko batikia, mid sanj jaked entaregee taikena.

bati-ader trs., to bring inside by rolling, to roll in.

ballader-en ish. v., to roll oneself in. ballader-op. v., to be rolled in.

bati-arigu trs., to bring or send down a slope by rolling (with one or several impulses).

ballaragu-n rslx. v., to let oneself roll down a slope.

baliarăgu-u p. v., to be rolled down a slope.

bati-au I. trs, to roll this way.

II. intrs., to come on falling down again and again.

baliau-n rilx. v., to come on falling again and again, to roll oneself this way.

baliau-u p. v., to be brought rolling, to be rolled this way.

bati-bage trs., (1) to abandon a tree after felling it (not cutting it in pieces and not carrying it off). (2) to abandon or leave an infant after laying it down.

balibage-op. v., of a tree, to be abandoned after having been felled; of a baby, to be abandoned or left lying down somewhere.

bati bara I. trs., to roll again and again or here and there.

II. intrs., to fall or sink down again and again or here and there.

ba'ibara-a rflx v., (1) to let oneself fall or sink down again and again or here and there. (2) to roll oneself about or again and again: kobir apaguj meci sadomko babatato otereko bali-barana.

balibara-q p. v., to be rolled about or again and again.

bati-bur trs., to turn over by rolling: mutu so aakana ei kā? batibiur-lepe, is the piece of trunk rotten or not? Roll it once over. Also used in the meanings of batibara, trsly, and intrsly.

tatibiur-en rflx. v., to roll oneself over or from one side to the other. Also used in the meaning of batibaran.

balibiur-q p. v., to be rolled over. Also u ed like balibaraq.

bati-daorad trs., to roll a little nearer to smth. elso.

batidaörad-en rflx. v., to roll oneself a little n arer to smth.: racaree taikena duarsatee batidaör denjana, he lay in the courtyard and relled himself a little closer to the door.

bati-enda Nag. or bati-girl Has. trs., to remove or throw away by rolling. Also used in the meaning of batintar, to throw down or fall down altogether.

battenda-n rflx. v., in jokes and scoldings, to remain lying down for a long time: api gantalekae batigirinjuna, he remained lying down for about three hours.

lation da-q p.v., to be removed or thrown away by rolling.

bati-idi I. trs, to move on by rolling over and over, to roll forward, to roll further and further away.

II. intrs., to go away falling down again and again.

buffelin rix. v., to go away falling again and again; to roll oneself further and further away.

bativii-q p. v., to be rolled further and further away.

bati-kesed trs., to prevent hinder someone from passing, or to shut or obstruct a passage by hing across it or by putting large stones across, or cutting a tree so that it falls across the intended route, or by rolling or otherwise putting a large stone or the trunk of a tree across the passage; to put large stones, a tree a trunk, as an obstacle across a passage : duare batikesedakada: kulalatare diriko batikesedakada; kula latare diriteko batikesedakaia, they have shut up the tiger in his den by placing large stones across the entrance; hora mututeko balikesedakada, they have obstructed the route by means of the

trunk of a tree.

batikesed-en rflx. v., to lie down as an obstruction across a passage: duarree batikesedentana; tunilbin horaree batikesedakana, a python lies stretched across the way. (For small snakes tarikesed is commonly used).

batikesed-9 p.v., may have as sbj. the one whose passage is obstructed, the passage which is obstructed, or the thing which is put as an obstruction: kula dirite lataree batikesedahana; kulalata dirite batikesedahana; latare diri batikesedahana.

bati-kul syn. of batining, trs., to send rolling down a slope by one impulse. batikul-\(\rho\) p.v., to be sent rolling down a slope.

ball-ora syn. of ball and arkiball, shat, a grog-shop.

bali-paraka trs., to put smth. a side by rolling it, to roll aside.

baliparaka-n rflx.v., to roll oneself aside, out of the way.

baliparaka-q p.v., to be rolled aside.

bati-rakab trs., to roll something up a slope.

batirakaben rfix. v., to roll oneself up a slope: batirakaben kā darioa, one cannot roll oneself up a slope.

batirakab-q, p.v., to be rolled up a slope.

bati-torsad trs., to roll a thing a little further from another.

batitorsad-en rflx.v., to roll oneself a little further from smth.

bati-uiu syn. of batikul, but used also in the rflx.v.: honko busūūteko bati-uintana, the children throw them-

bati-uiua trs., to roll smth. out.
batiurum-en rflx.v., to roll oneself
out.

batiurun-q p.v., to be rolled out.

baţi-uṭar, baṭi-uter I. trs., to throw down, make fall, altogether: misa daltegē baṭiutarkia, with one stroke of his stick he threw him off his legs. (2) to prostrate, to cause to remain lying down: bul baṭiutarkia, he is dead drunk.

II. intrs., to fall down altogether, to go down like a log: mid sotako dallja ade batiutarjana, they gave him one streke of the stick: he went down like a log. (2) to lie down and remain lying down: bulakan haram racare batiuterjana. batiutar-en rflx. v., used by jokers in sentences like: rua namakaja, batiutarenjana he has got such a strong fever that he has had to lie down.

batintar-q p v., t) be thrown down or caused to fall down altogether: hold darulokondelena, tising horote batinaterjana, yesterday the tree was leaning over, to-day the wind made it fall down altogether. (2) to be prostrated, caused to remain lying down: bultee batintarjana. (3) same as intrs., but used only of the initial stage.

batiutar-age adv., so as to be caused to fall down altogether, so as to be caused to lie down and remain lying down, so as to fall down, or lie down and remain lying down.

baire ! var. of baitre.

batu (Sad. batuâ; Or. bhatu) sbst., vocative of address to elder sister's

or elder cousin's husband. It is very rarely used with the pos. adjs. aińa, ama, aia, never with the prnl. afx. in, m, te.

baju baju, bajun bajun var. of badtunbadtun, intrs., or more often, batu-batu-n, batunbatun-en rflx. v., frequentative of batun, batunen, to make movements which slightly bend the body upwards, or downwards, or sideways; used of caterpillars and larger worms, in entrd. to bitiphitin or bikidbikid which is used in the same meaning of small worms, and bakudbakud, which may be used for more slender worms, like leeches, for which batubatu is not used: guritijuko baluna or, balunbalunana, kutitijako bitiabitiaena, of the grubs of dung beetles baturbatur is used, of the worms in putrid water bilinbilin is used.

balubaludan, balubaludan adv.: taramara tijuko balubalutanko senea otere kāre dare.

batuken, batuaken adv., with rikalena, or rikukena, of caterpillars or worms bending their body just once. batukenbatuken, batuakenbatuaken adv., same as batubatutan, but with interruptions.

baiubaiu-aderen rfix. v., of worms, to wriggle in, to enter wriggling.

baiubaiu-uruwen rfix. v., of worms, to wriggle out of, to creep out wriggling, in entrd. to tuduruwen, to creep out straight without wriggling: guritijuko baiubaiuuruwentana.

batulai (H. batlohi ; Sad. batlahi)

I. sbst., a brass cooking vessel shaped more or less like a small catu, in entrd. to karai which is broader at the mouth than at the bottom: pitalra manditea tolaileka baiakanreko batüläin; pendaüte mocasa cakarakana, ena karai menoa.

II. trs., to make brass into a baţŭlăĭ: cinarako baţŭlăĭia?—pitalrage, of what do they make a baţūlăĭ?—Of brass.

batuleka, same as batubatutan. batuloi var. of batüläi.

bajung-bajung var. of bajubaju.

batura Nag. (Sad.) syn. of kalare Has. slst., Pisum arvense, Linu.; Papilionace e, — the Field-Pea, a diffuse annual herb with small grey or purple steds, sown in winter in ricetields after the rice has been reaped. Its peas are eaten and its leaves used as a potherb.

batura-ara sbst, the leaves of the field-pea when used as a potherb.

baŭ (Mt. b/au, term of address to elder brother) sbst., senior brother. It takes the prsl prns. as pos. afxs.: baŭi a, my senior brother.

N. B.—To call smb. senior brother, or; rather, to say to smb. senior brother is not expressed by means of the word bañ, which is never used as vocative, but by dada. Hence dodāiai i is eqvlt. to the Engl.: he is my senior brother. Neither is the cpd. baŭinkora ever used; it would be a contradiction in the terms, as kora in terms of relationship always denotes a younger boy.

baŭ I. adj., (1) is used to denote dry rot of eatables, such as takes

place v.g. in pods or kernels without affecting the outer shell or cover seriously or at all. (2) it denotes that decomposition which manifests itself by outside mouldiness. (3) it may also be used to denote the spoiled or rancid state of oils and fats, provided it be apparent to the eye that the fat is spoiled: bailgea, it is musty; bail ara kā sibila, mou'dy veg tables are not tasty. Also used as alj. noun: nekin baildo kādam jomoa, such mouldy food can of course not be exten.

II. trs. caus., to cause things to get spoiled as described: apape bankeda.

III. intrs., to become affected with dry rot, mouldy, or rancid.

baŭ-u p. v., same meaning: cā baŭlena, nādo popondaakana, the tea has been overgrown with mould, now it is musty (white, having dried again).

ba-n-a-ŭ vrb. n., the amount of mouldiness, the quantity of mouldy food: banaŭ baŭjana giricabaera asăraĕge, such a quantity has become mouldy that the only thing to be done is to throw it all away.

bauge adv., with soan: bauge soantana, it has a mouldy taste or smell.

bāu (diphthong) I. trs., to expectorate phlegm: kōp kae bāudariatana.

II. intrs, to expectorate: bāu kā daritanare kōp sakiḍhundioa.

 $b\bar{a}\bar{u}$ - $g\bar{q}$ p. v., to be expectorated : $k\bar{o}$ p $k\bar{a}$ $b\bar{a}\bar{u}g\bar{q}lana$.

ba-n-āu vrb. n., the extent or amount of expectoration: bināuĭ bāula haddaken köp urualena, he expectorated

so much that the phlegm was ejected in a mass.

baugi (Sad., Or.) syn. of miraz !nzki, sbst, a square basket about 2 ft. wide and 2½ ft. high.

baŭ-giri intensive of baŭ, used as trs. caus., intrs. and in the p. v.

baŭ-honjar sbst., senior brotherin-law; senior male cousin-in-law, i.e, for a man, the older brother of this wife and all her elder cousins, practically all the young men of her village and its hamlets, older than his wife; for a woman, the elder brother of her husband and all his elder cousins, practically young men of his village and its hamlets, older than her husband. Between all these and the wife in question no touching each other and no naming each other is allowed. The husband speaking to his senior brother-in law or to any of his sen or male consins-in-law, uses the vocative of address dada; the wife says aba.

baŭ-honjaraioj prnl. noun, one's elder brother-in-law or elder male cousin-m-law, (Itly., the man to whom one gives this name).

banka shat., a large-sized basket plaited out of pretty broad bamboo lamellae, generally about 5 ft. high and 4 ft. wide. Like the dilingi, it is used for storing cereals. Whereas the dilingi is entirely open at the top, the banka is half closed and ends in a short open neck which adds much to its strength. This strength is obtained by means of a ring made of a triangular strip of

bamboo, the base of the triangle being turned upwards, and it is into this ring that the ends of bamboo lamellae are inserted. The flat lamellae between which the triangular ring is kept, are clamped together by 8 clamps of sliced bamboo. (Pl. XXII, 4).

baŭla (Sad.; II. baulā, toothless) I. adj., deprived of all one's teeth, without teeth: buŭla moca jagar kae bēsdaria. Also used as adj. noun and niekname.

II. trs., (1) to call someone by this nickname: baŭlakińae! (2) to deprive one of all his teeth: datajilu solen pusăritanamente dakdar baŭlakia, the surgeon extracted all his teeth because pus flowed everywhere from his guins.

baŭla-o p. v., to become toothless, to lose all one's teeth. The ferms ballajan and baulaakan are also used as adjs.: Tipru haram baŭlajana. ba-n-aŭla vrb. n., the number of people, who in a given place become toothless: Simbuako banaŭlako baŭlioa begar haramburitege inkua data cabatana, the villagers of Simbua so soon become toothless that their teeth are all gone before they are old men or women.

bauli I. adj., of dangerous pits, precipices: hora japara hangi nidanuba bulakankomente bantigea.

II. trs., (1) to entrap in a pitfall. (2) to engulf, to lose. (3) to push into a dangerous pit: hatiko sidaman baŭligarare baŭlijadko taŭkena, formerly they used to entrap

elephants in pitfalls; kula senderatanre mid horole baŭlikja, in hunting a tiger we lost one man (he was killed); juainuare môre takaia baŭlikeda, I have lost 5 Rs. by putting them on cards.

baŭli-n rslx. v., to expose oneself wilfully to the danger of being entrapped (physically or morally) or of falling into a dangerous pit: nubare en horate alom sena, alom baŭlina; sardārkoa kajitem baŭlintana, thou allowest thyself to be entrapped by the coolie-catchers.

ba-p-aili repr. v., to push one another into a dangerous pit, into a trap: dare kepeleatekia, bapailiana, in teasing each other in the water they pushed each other into a dangerous pit; Asāmtekia bapailijana, they drew each other into the trap of the coolie-catchers.

baŭli-o p. v., (1) to fall into a dangerous pit. (2) to be entrapped: tuïu baŭligararee baŭlijana. (3) to be lost: taĭla būakanate takapaĕsa baŭlijana; kulasenderare mid horotale baŭlijana.

ba-n-aŭli vrb. n., (1) the number of animals or people entrapped: banaŭliko baŭlijana, bankoa nado nesare saramko, there are no sambur deer left hereabout, so many have been entrapped; banaŭliko baŭlijana ne haturen dangrako iril horo Asāmko tebakeda, the young men of the village were ensnared in such numbers that eight of them are now in Assam. (2) the quantity of money lost: banaŭlii baŭlikeda midhisi takare môrôĕae saretada.

bauligara (Sad.) sbst., (!) a pitfall made to entrap men or animals. (2) a dangerous pit: purasa horoko kāredo urimeromko bauliakanre en gara kāre huara bauligara sakioa, if it has often happened that men or cattle fell into a precipice or a pit, the pit or precipice will be called bauligara; garakore diri latarrege purasa bauligara taina, there is often a dangerous pit in rivers just below a boulder.

baŭli-idi trs., to entrap and carry off, to entice into following: merom patratee baŭliidikja, he has enticed a gout into following him by means of green leaves; miad sardar neren dangrae baŭ iidikja. baŭliidi-q p. v., to be entrapped and carried off or enticed into following another person.

ba-p-aŭliidi repr. v., same meaning as bapaŭli: Asāmtekia bapaŭli-idijana, they enticed each other into going to Assam.

baŭraŭ I. abs. n., the condition of having lost one's head: holara baŭraŭ menagea, yesterday's confusion in his head is not yet dispelled. II. trs. caus., to make someone lose his head: kajiteko baŭraŭkia.

baŭraŏ-o p. v., to lose one's head, to speak or act like a madcap: bulte, kīste, rasĭkate, hasuteko baŭraŏoa.

baŭraŏ-n rsix. v., to excite oneself into a frenzy: acactegee baŭraŏn-tana, jetana kako kajilia.

ba-p-aŭraŭ repr. v., to madden each other: mosatedo kako bapaŭraŭ-daria.

ba-n-aŭraŏ vrb. n., the extent of the maddening or disorder of the mind: banaŭraŏe bauraŏtana mandiĭ jomla ci kā ena kae tūrjada, he is so confused in his mind that he does not realize whether he has taken his meal or not.

baŭrat Nag. (Sad.) syn. of $j\bar{a}lu-tur\hat{u}$.

baŭra (H. Sad. baurā, baurhā, mad, crazy) I adj., stupid, silly, half-witted, crazy. Also used as adj. noun and nickname: a dunce, a stupid fellow: ama hisir cikajana?—adjana.—baira!

II. trs., to call smb. a dunce: bairakiakomentee huriajiuntana.
baira-n 1fix. v., to speak or act

stupidly: cenam baŭrantana kācim ituana? Why dost thou speak nonsense? Thou knowest very well how the matter stands.

banra-o p. v., to become stupid, crazy: cinam namtanam banragtana ci? banraange adv., stupidly, nonsensically: banraangee jagartana, banraange rikajada.

baŭra-baŭri jingle of baŭra with the same meaning, and used in the same functions, but not in the rflx. v. It is used of men and women alike.

bang-daru (Uriya baulo) sbst., Mimusops Elengi, Linn.; Sapotaceae, —a tree 50 ft. high, with spreading branches and dense foliage, planted for its fruit which is eaten. A paste made of the roots of bangaru, maran cakonda (Cassia orientalis) and marijanum (Capparis horrida), ground together, is rubbed for several days on the body in dropsy.

baŭri same as baŭra and used in the same functions, but only of women.

baŭsa, bhaŭsa syn. of bhandua.

bâbic Nag. syn. of acambic Has. bâda and bâda-dago Has. var. of

bānda and bāndadayo.

bâč-bôč adj., and bôč-bôčtan adv., syn. of barbor and barbortan, used of numerous trees with long, straight, clean stems. It is also used figuratively of bullocks' horns: urīa diria bâřbôřgea, this bullock has long, straight horns.

bâĕkar (Sad. bānhikal; perhaps H. banh and Or. he'ena, to tie) I. sbst., a thin string generally red in colour, ending with two red or vellow tassels, tightly fastened around the muscles of the upper arm (biceps), semetimes just the biceps, especially by women. It is only an ornament, though it is occasionally made use of to suspend some hakaeranu, i.e., some amulet or medicine believed to act by the simple wearing of it: båčkar tolakan dangra raauime, call hither a young man wearing a backar; Kutibā piti onol. edelbā bağkar (song), the flower of the croton has a design like that of a niti basket, the flower of the silk-cotton tree is red like a bâĕkar. II. trs., to adorn someone with a båğkar: ne honko båğkartaja.

báčkar-en rflx. v., to adorn oneself with a bačkar.

bâĕkar-o p. v., to get adorned with a baêkar.

bâčkar-suku Has, syn. of sôdő-

suku Nag. sbst., a form of Lagenaria vulgaris, Seringe; Cucurbitacea, cultivated for its eatable gourd which is about 2 ft. long and from 5 to 7" in diam, and like an elephant's trunk (sodŏ). It is used to make tuila guitars and, therefore, is also called tuila-suku.

bâis, bâist var. of bhàis, bhàisi. bàis-dimbu, bàist-dimbu var. of bhàisdumbu.

bâisi-rua Has. sbst, high fever of unweaned babies.

bâis jambura-bin, bâisi-jamburubin var. of bhâisjamburubin.

bālsjamburu-nārī, bālsi-jamburunārī var. of bhārsjamburunāri.

baithi, baiti (Sad. baenthi; Or. baênthi or binthi) I. sbst., a large meat cutter. This peculiar knife which is used for cutting meat into small pieces, is kept firm in position by the foot of the person operating it and squatting on the ground or on a mat. The knife itself which is one piece with the iron handle, stands nearly at right angles to the handle, but so placed that its edge faces the person holding the handle with his foot. The one who uses the knife keeping the piece or slice of meat to be cut, by the two ends with both his hands, presses it against the lower part of the edge and then whilst keeping it pressed against the edge, pulls it upwards to the end of the knife, thus cutting it into pieces. See Pl. XX, 3.

Note the idiom: musina din aina racare gundi gojoa, bâițim idiirea nammea, one day a cow used for ploughing will die in my courtyard, if thou comest with thy meat cutter I will catch thee, i.e., now thou refusest to help melin my need, thy turn will come when I too will refuse to help thee.

II. trs, to forge into a $b\hat{a}iii$: ne mered $b\hat{a}iiipe$.

bāithi-o, bāiti-o p. v., to be forged into a baiti. N. B. Katae baitijana, is used also figuratively instead of bāitikatajanae.

bâlthi-kata, bâlti-kata, is used figuratively as adj. and adj. noun or nickname, and in the p v., of people whose big toes are nearly at right angles to their feet; en orare miad bâltikata kupulotee hijūal ana; bâltikatajanae, or kutae bâltijana, his big toes are nearly at right angles to his feet.

bânâredko syn. of hapromko sbst., the shades of the an estors dwelling in the inner room of the hut

bâðar-jāl, bâðar-jalom var. of bháðarjāl.

bāðarmali var. of bháðarmali.

baora var. of bhaora.

bâora var. of bhàora.

bâora-inun var. of bhaorainun.

bâp (Sk. H. bàph, steam, vapour; Sad. bâp, bâpek) syn. of dasukul, I. sbst., steam.

II. intrs., syn. of sukul, to steam.

bâria shst, a Hindu or Mohammedan merchant, with the exception of cloth merchants who are called sadagar.

bârî, kita-bârî syn. of bindi Nag. I. shst., a roll of the narrow strip of plaited palm leaves which is called gatolam. These strips are stitched together by means of strong twine and are thus made into the much used palm mat, the kitapati: kitabârî aŭriko gāca.

11. trs, (1) to roll up the strip of plaited palm leaves: gatalan bâriime. (2) in conjunction with a phrase indicating the diameter of the roll, bâri means not only the rolling up but also the plaiting which precedes: ciminanem bâri-keda?—Mid mukage.

bari-o p v., (1) of the strip of plaited pilm leaves, to be rolled up. (2) conjunction with a phrase indicating the dismeter of the roll, it may mean either to measure so much, without connotation of the work of plaiting : mid muka cakarge bajiva, it will be a roll of one cabit diameter; or it may connote the plaiting and mean: to be prepared in such a quantity: mid muka cakarge bārîakana, a roll of one cubit diameter has been made. ba-n-ari vrb. n., used of the size of the roll prepared : banarîi barîkeda iduuro mindreja pati hobauteroa she has made such a large roll that there will probably be enough material in it for a whole mat.

bârsi and epds. var. of barâsi and epds.

bâŭri var. of bháŭri in both meanings.

bâŭri-hisir, bâŭri-mala var. of

bâŭrî I. sbst., a contrivance for coiling the thread from the spindle 1t consists of two pieces of wood,

or sticks, one of which is attached perpendicularly to the middle of the other and is forked at the other end. It is this which is kept in the hand, so that the other stick remains horizontal. The turns around one end of the horizontal stick, is made to pass through the fork and then around the other end of the horizontal stick; when it is brought back it pisses through the fork crosswi e to its former passage. With a numeral, v.g., mid bâŭrî, it is used as a measure and means as much thread as will fit on to the bingi, (Pl. XIX, 5). II. trs., to coil thread by means of a bàŭrî.

bâŭrî-q p v., to be coiled by means of a bâŭrî.

bu-n-dŭrî vib. n., (1) the manner of coiling thread by means of a bdŭrî: ama banuûrî kā ṭaŭkagea.
(2) the amount of coiling: bandŭrî bâŭrîkeda, turamre sutam kā soabtana, he has coiled so much thread that it no longer fits into the fork. (3) the result of the coiling: neado aŭia bandŭri, this is the thread which I have coiled.

be (P.) as privative prefix, occurs only in words borrowed from Hindustani. The Mundari eqvlt. is the current negation $k\bar{a}$ v.g., $k\bar{a}tunduyleka$, infinite.

be I. sbst., spittle: be kā tetactana, kōp cimad namjaia, his spittle is not clean, most probably he has got catarrh.

II. trs., to spit (connotes the sound made by the lips): brkedae; masome

bejada; bekiako, they spat on him. be-n rflx.v., to spit on oneself: sītanre, calutanre ne horo purasa tiree bena.

be-p-e ropr.v., to spit on each other: alope bepēa, honko, kā bugia.

be-go p.v., to be spat on: medmuârree belena enate eperan hobajana. be-n-e vrb.n., (1) the amount of spitting: benee bekeda dubakanta gotae lumcabakeda. (2) the result spitting: ena the Samua bene, it is Samu who spat there. (3) the manner of spitting: inia bene tōrakangea, tamakuĭ jomlere pedcěkenpedcěken misao kae ruruna. Note the idiom: betad ulida jalruar, or beginitada jalruar, to lick up what one has spat out, i.e., to ask back what one had given for good and all.

bea-bi syn. of bogbūj and mangāramungāru I. abs.n., naughtiness: ama beabi cimtan cabaoa?

II. adj., naughty: begbi hon; nekan begbi kajiko alom jagarea, do not say such naughty things. Also used as adj. noun: en begbi alokae hiju.

III. trs., to act naughtily towards smb.: begbikedleae.

begbi-n rflx.v., to act naughtily.
begbi-go p.v., to get into a habit
of being naughty.

beada (Sad.) sbst., a Hindu caste of professional bird-catchers.

be-ader intrs., to spit and spit while entering: harad ranu nuledei oratee beaderkeda, having drunk a bitter medicine he entered the house spitting again and again.

be-agam adj. endless, very extensive, unfathomable, numberless. beana, beana (H. bahāna) I.sbst., a concocted story, a one-sided version of a case, a false, altered or reticent statement of facts, in ontrd, to bana, which is a false statement of causes or intention, and banitakaji a narrition, a description, a new composition, a false pretext: ena sobena beanage! All that you say is concocted; beanako tolakada, or, mostako tolakada, they have prepared the false statement to be made afterwards.

II. adj., with ka/i, same as sbst. beana kajiko nambaratana, they are trying to find a concocted story which they may use.

III. trs., to tell a concocted story (in court, in the panchayat or elsewhere), to alter the facts, not to tell all the facts, to give false evidence. (2) to concoct or prepare false evidence : abua Laro beanacka, tuiulekae pancalgea dan, let Laro concoct a statement for our case because he is as cunning as a jackal; sokŏtār beanae beanakeda goako jīre dō kako daritana, the law court's tout has concocted such a statement that the witnesses are unable to impress it on their minds. be an a-o p.v., of a false statement, be made: apea mukudimare cileka beangleng? What concocted statement was brought forward in your law suit ?

*The very curious change from the H, bahāna, excuse, pretense, to the meaning just stated is due to the

sad but undeniable fact that during a number of decades fatal to the Mundas, truth, according to the general complaint of the English officials, played no part in the Chota Nagpur law courts. It was in these courts that two socio-conomic systems, not only widely differing from, but in essential points contradictory to, each other, met in a veritable life and death struggle. Ignorant of the court-language, unable to undercomplicated formalities and proceedings, and, at first, quite unaware of the terrible power of the new courts which were henceforward to decide finally all questions affecting their claims, their property and their rights, the rude Aborigines were put in an inconceivably unfavourable and entirely false position. For (1) they had to state their own case through Hindu interpreters, pleaders and touts, generally predisposed against them and always unable to understand their case or their land system. (2) They had to state it in terms of the system prevailing in the other parts of the then unwieldy province of Bengal. For, their own system had no ready made terminology in Hindi, and for the interpreters they had to have recourse to, it was, owing to preconceived notions and prejudices, impossible to translate the Mundari terms into Hindi terms adapted to the Mundas' land system and doing justice to it. (3) The case thus far already hopolessly misstated, came before officers who found it impossi-

ble to rectify anything in this whole misconception and misunderstanding For, barring the fact that, as Englishmen, they considered landfordism as the most obvious system, all the more so, as they found it prevailing in those parts of India they had so far been acquainted with, they could not be expected to master a second foreign language, especially not one enormous difficulties as of such They therefore Mundari. never hear the Mundas themselves explain their own case in the only language in which they were able to explain it at all. Furthermore they here found themselves cona race of generally fronted by unprepossessing exterior, sometimes hardly clad at all, despised by the other Indians and considered by all as junglies, as semi-savages. How then could they even suspect that such a race could possibly have worked out and be in possession of a land system based on undeniable ethical principles and most rationally regulated, down to the minutest details? Thus these, officers were. so to say, helplessly in the hands of the scheming Hindu intruders and their legal advisers, who had all the prima facie probabilities on their own side. Such was the state of things that statements, true in the Mundas' mind, and made at first in simple honesty, turned against them and deprived them of their valuable rights. For the most Munda made his statement on the supposition that the court would

interpret it in consonance with his own system: but the courts. even suspecting the existence of such a system, interpreted it in consonance with the contradictory system, and since the translation of the Munda's statement was always made in terms of that contradictory system, the result could not be anything but fatal to him. It would take too much space here to illustrate this by any of the concrete examples which might be so easily adduced as illustrating this. For that purpose I refer to the article under the word mal (rent).

When the Mundas had realized that truth was an obstacle and a positive danger rather than a safeguard, they tried to copy the methods of their adversaries. Needless to say that in the art of deceit they were no match for their shrewd opponents. Their concoctions were easily shown up by the pleaders, and when in the conviction of the truth of their claims and in anxiety for the preservation of their rights, for the sake of which they had now taken to lying and deceit, they clung stubbornly to the lies once advanced. this was put down to sheer perverand malevolent rapacity and deprived them of all that sympathy which they nevertheless deserved in the uneven struggle they were forced into through no fault of their own. feeling against them had reached its highest point between 1880 and 1895, when in official oircles pity was openly expressed

with the poor samindars who could not get their dues from these stubborn years, when the Kols. In those struggle was at its highest, Magistrates knew that the truth was never stated before thom, that justice was one thing and law quite another, and all they could do was to follow the formalities of the law. These having so to say evolved themselves exclusively out of the Hindu system turned with a kind of automatic regularity against the Aborigines. At that time court transaction had in the popular mind become equivalent to scheming, lying and deceit. It was not easy matter to see through the dense mist of these conflicting falsehoods and to discover and delineate the wonderfully simple and yet perfect socio-economie system these Aborigines had, in their long isolation, preserved and handed over to our own times as a relic from a very remote antiquity. Had I realised this fully in 1893, when, on p. XIII of the Introduction to my Mundari Grammar. I wrote that the reputed truthfulness of the Mundas was a myth, I should certainly have added: The practice of unrestricted lying in the courts of law they have now taken to, does of course deserve the severest condemnation, but far more guilty than the Mundas are those who have driven a despairing race to this, both by their own example and especially by the ruthless and wholesale destruction of their most valuable rights.

So then this simple change of meaning is one of the results and signs of a war between two conomies, nav. in a certain sense between two civilizations in which the older has been crushed out of existence by the more recent one, for that insignificant remnant of the old khuntkati system kept alive by the settlement of 1903 is, by its legal limitations, prevented from growing and therefore condemned to death The issue of this war is one of the examples showing that defeat in such struggles is sometimes anything but a survival of the fittest. since it is solely due to the unfavourable and unequal conditions of the s'ruggle and not at all to the intrinsic demerits of the defeated system. It is a striking example also of the fact, that in such characteristically human matters as forms of culture or civilization, survival and victory are not necessarily synonymous with real progress.

be-aragu trs., to spit downwards.
be-au trs., to some this way, spitting very often: beaujadae.

be-blts, be-bltsr intrs., to throw lots by means of the spittle-test before a game in order to determine which will be the attacking side. This is how it is done: bangaon tacomte gûîkakin bebitariada. Kaëra miad paësalekan kecore kare dirire tarasa janarree betada Cepae kulijala: " Bem lapu?" Cepa: "Aindo lapuin aua." Kaēra en keco sirmatce hudumarakabtada org 6113 opera ulujanatekia leljada: do be cetanakana oro lapu bitarakana. Enamente nado Kaerateko inuna oro Cepateko or võea. When the division in sides or camps is finished, the captains of the game throw lots. Kaĕra has spat on one side of a piece of earthenware or stone which is coin-like in form and he asks Cepa: Dost thou take spittle or dry? chooses (let us sav) dry. Kaëra has thrown up to the sky the piece of earthenware and when it has fallen down they look: but the spittle is upwards, the dry face downwards. Therefore the side of Kaëra will attack in the game, the side of Cepa will defend.

behorsa, beborsa (hybrid from P. be and H. bharosa) adj., without hope, without prospects.

bebhorsa-o, beborsa-o p. v., to be without hope, to lose all hope: ne nalīsre harutinjanae mentee bebhorsaakana.

bebhorsage, beborsage adv., used idmly. with rikag: bebhorsages rikaakana, idung tisia ci gapa, there is no hope left, he is going to die, perhaps to-day, perhaps to-morrow.

beborsa var. of bebkorsa.

bebüj, bebüjren adj., unreasonable heedless, who does not realize: bebūj boroko jā iminua buginakoreo kako gunea, thoughtless people are not grateful, however much you benefit them.

bed (Sinh. pati, Tam. pattai, narrow strip of cloth) I. sbst., a head-dress consisting of a narrow, more or less long, piece of cloth tied

round the head, a turban, called pugri in India. The mode of tving varies much and is often indicative of It is a sort province, easte or office. of national head-dress for Hindus. Not so for Mundas. Their national coiffure, both for men and women is the long, rich, jet-black hair, which they take trouble to keep elean and glossy by frequently washing it out thoroughly with narakahasa, a fat kind of loam serving as soap, and then anointing it with oil. Women part it in the middle, comb it closely backwards and gather it into a graceful chignon-like knot, called supid. This knot is kept together by a string male either of hair or of cotton thread and called naca Its position varies in different parts In Hasada it is of the country. and somewhat behind gathered under the left or right ear, whereas in Naguri it is in the middle at the back of the head; in the Tamar district it is brought forward over the left car so as to rest on the left temple. The only ornaments used are single flowers arranged around this knot or a bunch of them fast-It would be considerened into it. ed a disgrace for a Munda woman to throw a cloth over her head in the Hindu fashion. Youths and younger men who are still anxious appearance, arrange about their their hair in a similar fashion, but with the knot a little higher, or they let it fall back over the neck and shoulders, a practice never allowed to women. Older men either tie it carelessly into a plain knot dangling free at the back of the head or have it clipped and let it hang entirely loose about the neck. As recently as thirty years ago the Hindu top-knot and the close crop were hardly ever seen among the Mundas.

The Maharajas of Chota Nagpur, after their hinduization, adopted the practice of giving a pugri to the mankis (Mundari district chiefs) as an outward sign of their office being acknowledged by them. mankis sometimes did the same to the mundas (village chiefs). This is probably the way the pugri found its entrance into the Munda country. Since the country has been entirely thrown open to the Hindus its use spreads more and more. Though in recent years it has become more and more a necessary part of gala dress, so far as ordinary use goes, the Munda's bed, when worn at all, is often, but a mere rag tied carelessly round the head, having hardly any resemblance to the large and generally graceful Indian pugri.

II. trs., (1) to tie a pugri around someone's head: honem bedkia?

(2) To give someone a pugri, to confer a pugri on a manki or munda as an outward mark of his office: markidoe markiakana, mendo raja aŭrii bedia, he is indeed the real manki, but the rajah has not yet given him the pugri. (3) To put and tie a cover of leaves over a catu, as is done with catus full

of rice-beer which are to be taken on a journey: apia catuko bedkeda.

bed-en rsix. v., to tie a cloth around one's head, to put on a pugri.

be-p-ed repr. v., to tie a pugri round each other's head.

bed-\(\rho\) p. v., (1) used chiefly in the pf. past form bedakanu, to have a pugri on, to wear a pugri. (2) of a ca(u, to be crowned with a covering of leaves: apia bedakan catuko dupilakada.

be-n-ed vrb. n., the way of putting on a pugri, a pugri inasmuch as it connotes the way in which it is put on: cikan benedtem bedenjana, luturrem bondolakada! How thou has put on thy pugri! It flaps over thy car; diguarbenedem bedakada, thou hast put on thy pugri just like a policeman's.

bed, bede var. of bhed.

bēd, bēde, bhē (ā very long). I. sbst., bleating: mindikon bēdem aĭumla? mindiko bēdko menea, meromko mêko menea, sheep ery bēd, goats ery mé.

II. intrs., to bleat: mindiko bēdea.

beda I. sbst., cheating, deception, deceit, fraud: bedate kam dariaia, it is not through cheating that thou wilt get the better of him; bedara kajido kae bedamea, as far as cheating is concerned he will not cheat thee.

II. trs., (1) to cheat, to deceive, to overreach, to defraud: merom kam sabdariaitance sinarapatrate bedaine, if thou canst not eatch the goat, entice it with sinara leaves; cêrêko

burduluteko bedakoa, they bait birds with flying white-ants: miad kulaë deasatee belakedlea, a hare gave us the slip by turning and passing behind our backs. (2) to give smth. to smb, in order to entice him into doing smth. : jāiminamleka bedataipe, enanatee dubakana, give any little thing (to that beggar) to make him go, he has been sitting there already for a long time; ne honko jānam acukore sidare bedanotakom, kubko cajeujna, thou wantst some work from these children, first give them sweets and they will be about it. (3) to make children happy with a small gift that seems great to them: honko mimid paesa bedatakom. (1) to disappoint, deceive smb.'s expectation: holako ijārlena. baria goakia bedale flea, the cross-examination of the witnesses took place yesterday, two of them bungled their answers. (5) to perform a work fraudulently, i.e., lazily: kamiĭ bedaea. (6) of a bullock, defraud its driver by lying down in the middle of its work: ne uri puragee bedaiña.

III. intrs., (1) to humbug: beda-tanae. Note the contracted form bedam! instead of bedatanam! Thou art humbugging! "Nonsense! beda-n rflx. v., to deceive oneself, to cheat oneself, to overreach oneself: metal hatiaree bedanjana, in dealing out the sweetmeats he found that he had given too much to the others and not kept enough

for himself; tisin kami nalako iraliral gandako kamikeda, aindo iliren bedanjana, to-day the day-labourers worked for eight annas each, but I missed that nice pay by drinking instead of working (or by looking for a drink). Note the idiom: bage capire bedan, to marry an abandoned wife whose former husband is still alive. This is considered as self-deceit because it is so risky and uncertain: dinda kuri lelle idilia, kao sukujana, nado bage capiree bedanjana.

be-p-eda repr. v., to cheat each other, to deceive each other: hospo kajitekin bepedajana.

beda-o p.v., to be deceived, to get cheated, to be overreached: aratutiro môročogem omadkoa, er :gem bedajana, when the price for the change was one anna in the R, thou gavest them five pice, theu hast been cheated awfully. (2) to be entired by some gift to do smth.: ili hurialekako bedaararjana enamento kübko jõitana, they received a fore-taste of the beer which will be drank when the work is finished, that is why they work with a will. N. B. The exclamation bedajanain! clair bedajana! is frequently used in a sense which implies no deceit, but a simple error and therefore means: I was mistaken! I made a mistake!

be-n-eda vrb. n, the way of cheating, the art of cheating: Somado benedain bedakja mundi kae na.nkeda, I cheated Soma in such

a way that he is not aware of it; barlakon benedagem itukeda.

be-da syn. of be, sbst., spittle out of the mouth, in entrd. to ulida, the saliva in the mouth. Note the idiom: bedaulidalee haratinakana, which is often used in questions of marriage: he has been vanquished by his spittle, i.e., he has promised, he must give.

beda-ader trs., to entice or cheat into entering.

bedaader-q p.v., to be entired or cheated into entering.

beds akiria trs., to sell by fraud, to betray, or to deliver over fraudulently for money: oko dipiliate apakatiko ale disumreko rakahjana, taramata Hopokoo akoa hagako bedaaktrinkoa.

be-p-edua-p-akirin repr. v., to sell cach other fraudulently, to betray each other: len hoponkirin jatiko misamisa akoakoreko bepedaapa-kirina adko idioa Asümte.

bedaakirin-9 p.v., to be betrayed for money, to be sold fraudulently: ale disumre en dipli purang randi buriako renggrabuat ko goğiana, honkotako bedaakirinjanako mente.

beda au trs., to entice or cheat into coming along.

belaav y p. v., to le enticed or cheated into coming along.

beda-bakar syn. of bedakaji sb.t, deceitful language.

beda-bedage syn. of nutumryge adv., (to work) in an inefficient way, only as a m ke-beli v., making only a pr tence of working:

bedabedagee calutada.

beda-bosa trs., to cheat for the first time, i.e., (1) to cheat one who was never cheated before, to succeed in once cheating a clever or wary man. (2) to cheat the first man one over cheated: mid horoin bedabosa-ana.

bedahosa-q p. v., (1) to be cheated for the first time. (2) to be cheated by one who never cheated before.

beda-idi trs., to entice or cheat into following away.

bedaili-q p. v., to be entired or cheated into following away.

beda-kaji syn. of bedabakar.

beda-laga syn. of bedapocora, bedaposora, bedasapað, trs., to deceive again and again, frequently.

bedaloga-q p. v., to be deceived again and again.

beda-bocota Nag. beda-posota Has. syn. of beda-aga.

beda-sapaö syn. of bedalaga.

beda-urun trs., to prevail upon sinb. by deceitful language to leave a place, to coax sinb. away from a place by deceit or under false pretences: aina dasiko bedaurunkia, they have entited my servant into leaving my service.

bedaurun-op. v., to be cheated into leaving.

bed-beers, bede-beers var. of bhedbeers.

bed-dati itly, pugri and dhoti, I. collective noun for superfluous clothing, vain dress, not made by the village weaver: inido tisingapa bed-dutique baitana, kae kamis, that one nowadays does not work, he thinks

only of vain dress.

II. trs., to give smb. vain clothing or wherewith to buy it: ain bedduti-tgia.

III. intrs., to dress with unnecessary clothes, to put on vain dress.

bedduti-n rflx. v., same as intrs.: orare jetan karca kā cılağatana, eminreo babubačakolekae beddutintana, in his house he has nothing to cat, nevertheless he dresses like a habu.

bedde-bagel, bedde-bagul trs., syn. of beddeken ma, also used in the p. v.

beddeken alv. with ma, to cut off the head of a goat or; sheep with one noiseless stroke of the axe, in cutrd. to kedeeken ma, which is the same, the stroke of the axe being heard: merom beddekene malja.

beddon tra., used thy children instead of beddeken mo, also in the p. v.

bede var. of $b\bar{e}d$, to bleat, and of $bh\bar{e}d$, knowledge.

bede-bede, bodo-bodo, godo-godo I. affix to her, to sow, and to lē, to overcook, and intensifying the meaning of these two words. This jingle seems akin to badabada: mandipe lebedebedekeda, you have so much overcooked the rice that it can no more be eaten with the hand but only with a kūi, spoon made of a leaf.

II. adv., with or without the afx. tan, used likewise with her and le: mandi bedebedetanpe lekeds. N. B. Figuratively, this adv. bedebede or todobodo, (not godogodo), with ex

without the afx. tan, is used with jagar: to pule and blubber, to speak rapidly with an indistinct and blaring or blubbering articulation, though not on account of any defect in the organs, this being compared to the pastiness of overcooked rice: bulakan hopoko bedebedetanko jägara, aium uburagge.

bedi (Sk. vedi; II.; Sad.) I. sbst., an altar.

II. intrs., to make an altar: netarebu bedita.

bedken-bedken (akin to bed, to bleat) I. intrs., in the df. past tense: to call loudly or shout again and again: enanatee bedkenbedkena, sennamlipe cinae namtana? He has been calling again and again, go to him and see what he wants.

II adv., with ra, same meaning: bēdkenbēdkene rajadbua.

bedorom (P. be and H. dharm) shet., a lie: bedorome kajitana.

beda-sanga Nag. bera-sanga Has. (Sad. bera kanda) sbst., Hibiscus cancellatus, Roxb.; Malvaceae,—a tuberous herb of the jungles, 2-3 ft. high, with very bristly leaves and stems and large, dark-oyed yellow flowers. The tuber is caten.

bedel, berel trs., (1) with or without da as d. o., of small fry (in cases where a larger fish would leap), to wriggle or twist their body once: dae berella or darce berella. Also in the rflx. v.: misages berelkena entee hapenjana, it wriggled only once and then remained quiet. (2) of small children which writhe or twist their body about in resisting:

bedelkedae. Also in the rflx. v.: hebeakaiia taikena berelenjancia arataia, I was carrying him on my hanneh but he writhed and then I put him on the ground.

bedelken adv.: berelkene rikajana, it twisted its body once.

bedel-bedel, berel-berel, edel-bedel Nag. syn. of celelpelel Nag., ceren-pelen Has. frequentative of bedel, used trstly or intrsly in the rilx. v.: budu haiko anjednamotana dareko bedelbedeljada; ne hon bedelbedelentana enamente kain hebedariaitana.

bedelbedeltan, bedelleka adv., with rika, rikan, to wriggle or writhe continually.

bedelkenbedelken adv., wriggling or writhing again and again, with interruptions.

bedoa var. of beroa.

bega, bega-bega (Sk. vegen; H. begi; swift, Mt. begin, instantly) adv., with or without ge or te, at once, without delay, immediately: bega kao hijulena.

begar (Sad.; P. wagar). This is a Sadani preposition gradually making its way into current Mundari. It means without. The Mundas have no postp. of their own rendering this idea, or rather performing this function, which is the contradictory of the instrumental case. The instrumental case always means, provided with, with or by means of. Hence when they want to express this absence of privation of a means, they must use a disjunctive prop. In the first part of the disjunctive the means or in-

strument required for an action or purpose is given in the instrumental case as modification of the prd., v. g., hakete magoa, with an axe it is possible to cut. In the second part the possibility or the willingness to perform the action is denied by the phrase kāredo kā, Itly. meaning: but if not (then) not, i.e., or else not: sadomtera sena kāredo kaĭńa, I shall go on horseback or else I won't. The more ordinary arrangement of these disjunctive props. is as follows: the first part of the disjunctive is elliptic, containing only the appropriate instrumental case, and the second part contains the prd. : hakete, kāredo kā magoa, with an axe or else it is impossible to cut; sadomte, kāredo kain sena, on horseback, or else I will not go. This fact accounts for the difficulty the Mundas 'experience in the handling of this preposition and the anomalies they fall into: (1) sometimes the noun following begar takes the instrumental afx. te, sometimes it takes no afx. at all. (2) sometimes they fall back into their own original construction whilst they still retain the Sadani preposition and thus produce a sentence which, if Itly. translated, means the contrary of what they intend : begar sadomte, kāredo kain sena, ltly. : without a horse, or else I won't go.

begāri used sometimes instead of betbegāri.

behāl (P. behāl, ill-circumstanced)
I. adj., helpless.
II. trs., to make or render smb.

helpless: amin sirmara motai nalīspalīste diku mundakūţrenko behālledkoci, mipiadmipiad tee harurunkedkoa, after the zemindar had rendered the members of the mundakhūṭ helpless by so many year's litigations, he expelled them one by

be rendered helpless: urikotaleko gocabajanamentele behālakana.

behankar, behankar-bonga is the contrary of hankar which is a spirit that inflicts such grievous harm, v. g., a strong diarrhoea lasting the whole day, that it is necessary to offer him a sacrifice at once: moreover he brooks no delay. Behankar on the other hand is in no hurry and will readily wait for his sacrifice if it be only promised to him. undertaking a difficult enterprise, v.g., the raising of a dam, a lawsuit, etc., promise behankar the sacrifice of a fowl as described under atin: simko atinia. The fowl will be sacrificed if the business turns out a success.

behankar-en, behankarbonga-n rflx. v., to act as behankar, in the modality of behankarbonga: ikirbonga eskare behankarena.

behös (Sad.; P. behösh, senseless) is sometimes heard in the p. v., forms behösg, instead of the Mundari kaladkolodg, to become unconscious: behöslenae; behösakanae.

be-hundi trs., to gather spittle, i.e., to spit for a certain time on the ground always on the same spot: okoe netarce behunditada?

bg-hundi-q p. v., of spittle, to be gathered, spat together on the same spot: netare behundiakana.

be-idl intrs., to walk away spitting again and again.

beja (Sad. beja, target) trs., with three different local meanings: (1) in Has, to hit in shooting. (2) in Nag. to shoot, especially at birds, with hammer-headed arrows of the tuthi and the torki kinds (Pl. 1. 2, 3, 4). (3) in Siripiti (the country around Maranghada) to hit with an arrow, a stone, etc., so as to throw, project or transport (for a short distance) the animal or object hit. Moreover it occurs in song: as var. of to, to hit, and huduma, to throw at : Mod kočou tirildanda hudumatege cabajana; Bar kered tirilsots beintege mündijana, One armful of ebony sticks has been used up in the throwing (at mangos); two bundles of ebony sticks have been used up in the throwing.

beja-q p. v., in the meanings corresponding to those of the trs.

bejač, bejač, bejač adv., syn., of betekan, kented, very much, very, exceedingly: en hora bejač birakana.

bejai, bejāi (Sad. a fault; Or. a blunder) I. sbst., (1) a fault. (2) an offence, the fault or responsibility of a quarrel: hapenpe! okoēa bejāi? Be silent! Who started this quarrel? II. trs., (1) to commit a fault, to become guilty: en horo jetanao kae bejaikeda enreoko tamjāia. (2) to start a quarrel by word or deed, to be responsible for a quarrel: jetana kaia bejāiakadpea. I have committed

no offence against you.

bejai-q, bejai-q p. v., (1) of a fault, to be committed. (2) of an offence, to be given; of a cause of quarrel, to be put: enurs jetung kā bejailena.

bejait, bejait, bejati (Sid.; P. be and H. jāt) N. B. In His. this word is not used; they say: baratakanae, perdéakanae, bajeakanae, jomnārele bajeakana, daridare kale julidia, duhlinguurele bajeakaia. I. adj., outcist, outcisted: bejuti hopokolo jomnā kā briui.

II. trs., to ou cast sub: bejatikjako, they have outcasted him.

bejatt-q, bejatti-q, bejati-q p. v., to lose one's easte, to be outcasted: inkin Sindongatarekin uduhjada: Hela, gomke, alin lo jatiato bejattijana. (Asur leg md).

bejo (Sad. bejair bejair) derived from hejobejo, adj., also used as adj. noun, one who speaks without articulating his words: bejo buria.

bekār Nag. (S.d.) adv, (1) bad, ugly: gað bekār lelotana; moca bekārin! atkarjada, I have a bad taste in my mouth. (2) syn. of betekan, very much, very many: bekār niula ob ite horoko gožjana.

bekere, bekor, bekoro and the vars. benkere, benker, benker, benker, benker, henker, h

bekëre, bekëre-bekëre, bekoë,
 bekož-bekož, bekëro, bekëroan,
 bekëro-bekëro and the vars. bakëru-

bekoro, bankara, bankarabenkoro, bepkëre. benkërebenkëre, benko. benkoë. benkoebenkoe, benkoro. benkorobenkoro, hekë rebekëre, Ackerehekere, hekogbekog, hekoghekog, hekorolekoro, hekorolekoro, henkerehenkerchenkere, henkobe akere, bendoro, henkočbenkož, henkoëhenkoč, kenkorobenkoro, henkorohenkoro, in all of which the aspirate and the short vowel ofter k or d may be dropped (Sad. beko; Sk. bank a crook, a culvature; Mt. bārakrā; Or. konkro-benkro, kenkobenko) adj., of sticks and roads, crooked all over in various directions. in entrd. to liudakan, crooked or bent slightly in one direction only and, may be, partly straight; bankurg, the same but much curved: banka, koko, with a hook-like curve at one end.

bekere-bekere, bekož bekož, bekorobekoro and the vars. benkerebenkere, benkorbenkor, benkorobenkoro, denkoëdenkoë, hekërehekëre, hekojh ckoż hekorohekoro, henkerehenkere, henkoch nkog, henkorohenkoro, in all of which the aspirate and the short vowel after k may be dropped. dhenkoy-(Sad. lekor-lekor; Or. dhenkoy, limping) I. adj., limping with a swaying of the body to one side, in cutrd to hekerebekere, hekočbekož, hekorobekoro, henkerebenkere, henkobendoro, henkokbenkog henkogdenkog henkorobenkoro, which describe limping with a swaying of the body alternately to right and le't.

II. intrs., to limp with a swaying

of the body to one side: bekërebe kë rejadae.

bekërebek ëre-n, bekoëbekoë-n, etc., rfix. v., samo meaning: bekočbekočntanae. III. adv., with or without the afxs. tan, tange, modifying sen, ge, la p gra : langrankanko bekožbekož, hekoğbakoğ, dankağdankağ, hatedbiddan biddan. kirağkarağ pa ted. kāre leraleratanko senea, people who limp walk either swaying their body to one side or to right and left, or j rking their boly upward, or putting their feet one before the other, or keeping one heel lifted, or with a loose waist, or with legs wideaj art.

IV. These jingles, like all those des ribing a limp, may take the suffix an or idi in the intrs. or ann, iden in the rflx. v.: bekogbekog-anjadae, bekörobeköroanntanae, he comes on limping with his body swaying to one side; bekörebeköre-idijadae, bekörobeköroidintanae, he goes away limping and swaying his lody to one side. But when the body sways only to one side, it is not necessary to redoplicate bekere, hekère, etc.

beke) var. of bekere both as adj. noun ard as adj.

bekoğ-bekoğ var. of bekëre adj. and of bekërebekëre.

beköre var. of bekëre both as adj.

bekoroan var. of lekere adj.

beköro-beköro var. of lekëre adj. and of bekerelekëre.

bela, beja (Sad. berā, Or. berī, a half-day) sist., used in Nag. as

belait

bendo

syn. of *dipli*, time: basandabera hobacre senpe, go, or start towards evening.

belait and belaiti var. of bilait and bilaiti.

belanti, belanti-hisir sbst., a kind of necklace with red beads, of foreign manufacture.

Belcardi occurs as an honorific address in a sacrificial formula of the sacrifices offered to Akutibonga. It is an unusual term; most likely the sacrifice in which it was heard happened to take place near a bel fruit tree.

belead, beled syn. of balg but used only of fruits, as adj. and adj. noun, fruit in the first stage of its development: soben jo beleadgea; beleadko (or beleadtea) alom godea.

belen belen syn. of dalan-delen, delendelen, adj., soft and tender, used of the skin on swollen parts of the body, and also of the fruit of aridaru. Also used as adj. noun: belendelenre baltaipe, burn him with a red hot iron in the swollen flesh; belendelende bäri auime, bring only such figs of the âri tree as are soft and tender.

belesia, biligsia (II. beli) shst., Limonia acidissima, Linn.; Rutaceae,—a small lemon tree up to 30 ft. high, with small acid berries ½" diam. The Belesia, Biligsia or Belsian country which surrounds the village Belsianghar, takes its name from this tree.

belon syn. of babelon.

be-mangal intrs., with inserted

ind. o., to scorn smb., to show great displeasure and contempt: honte-korae harurunkia enamente sobenko bemangalaitana.

ben afx. form of the 2d prs. dl.: thou and he, thou and she, you two. I. As sbj., (1) it is affixed either to the linkwords a and tan, or to the word immediately preceding the prd.: senaben ei kaben sena? (2) it is infixed into the prds. meng, banon, tho negative particle kā used prdly, and in the locatives re, tare, te, tate used prdly.: kabena? Will you two not agree? orgarchena ei haubena? Are you two inside the house or are you not there?

II. As d. and ind. e., it is infixed into trs. and intrs. prds.: talabe omabena; kain lelkedbena.

III. Idmly., it is always used to address married women. It would be considered rude and unbecoming to use the afx. form me or m in addressing them. Ben, there, means thou and he, i.e., thy husband, and implies that the wife is always and everywhere under the protection of her husband. For the same reason married women always use the excl. dl. forms align or lin, he and I, instead of the forms air or in, I: gapa hereddengaleaben ci kabena?-kalin daria, gapa pīţitelinamente, wilt thou help us in weeding to-morrow or wilt thou not?-I cannot because to-morrow I go to the market.

bendo Has. (Sad.) syn. of jero Nag. A word used by children

playing marbles (oulinum). It means that the actual player's marble has rolled and stopped so close to a marble of the opposing party, that the hand with the outstretched four fingers, i.e., the palm without the thumb, cannot be fitted between the two marbles. Thereby the actual player is out, and the one whose turn follows starts playing. Generally the word is used as an interjection. It occurs, however, also as (1) sbst.: bendoree banjana (2) intrs.: bendokedae, ho has made bendo. (3) trs. caus.: bendokjako, in some way they caused his marble to be too close to a marble of the opposite camp, v.g., in hitting the last, (4) rflx. v. : bendonjanae, it was ou purpose that he made his marble stop too close to an opponent's one. (5) p.v.: bendoakana, it is or, has become bendo; bendojanae, he is out of play because his marble stopped too close to another.

benda Nag. syn. of tara Has. I. sbst., a crossbar to fasten the door. The kera Mundas use this word as syn. of duar, door: benda lagaotape.

II. trs., to shut a door with a crossbar: duar bendaeme.

benda-q p.v., of a door, to be fastened by means of a crossbar: duar bendaakana.

bendas trs., to miss, to lose (momentarily if the d.o. is a liv. b., definitively if there is question of money): jatrare Samule bendas-kia, at the fair we lost Samu;

kalūia bendaokeda, I missod a leafcup, i.e., by mistake gave the leafcup of cooked rice I had destined for another to some one else. Note the idiom: kajii bendaokeda enamenteko tabirikja (said in Nag.), he has put his foot in it, he has said offensive things, that is why they slapped him.

bendaŏ-n rflx. v., to lose another's company by one's own fau't, to remove oneself from another's company: kotaree bendaŏnjana? kā mundijana.

be-p-endaŏ repr. v., to part company, to lose each other's company: mosate burutckia senkena taĕomdokia bependaŏjana.

bendað-2 p. v., to be missed, lost: bedog bendaðjant, the rice-beer is lost, i.e., its brewing has not succeeded.

be-n-endad vib. n., the extent of loss: jatrate more honkoin suthidiledko benendadin bendadkedkoa, mid horo jaked aindo kako ruurjana, I have lost the five children that walked with me to the market, to such an extent that not a single one came back with me.

bende (Sal.) sbst., Panicum antidotale, Retz.; Gramineae,—a cultivated millet.

benden.hai sbst., a species of fish, 6" to 8" long by 2" or 3", found in stony, sandy rivers, not in mud nor in the rice-fields.

bender-med Nag. I. sbst., eyes with lids inflamed and purulent at the roots of the lashes, which very soon fall out; that state of the

eyelids is caused by an affection called birbiri in Nag. and kirsul in Has.: bendermedete da janalingioa. Also used as a nickname given to people affected with that disease: ama! bendermed, cilckatem bugioa?

bendermed-op. v., to get eyelids in the state just described: birbiriteko bendermedoa.

bene-bene (Sad. bender) rarely used syn. of otebene, I. a nickname for stunted, undergrown, dwarfish people: nekan benebenekola nir kā darioa, rambra batitanlekako nirea, one cannot run with such undersized people, they run as if they were rolling pulse seeds, i.e., as if they had no legs.

II. intrs., to remain, to be, to grow stunted: ne hon benebenctan (or benebenctana), harao kae haraoa, this child remains stunted, it does not grow at all; purageo benebenejana abuman uragudaderen duaro didikore kae turubea, he is very small-sized, standing on tiptoe he cannot reach with his head even a door under which people like us pass bending.

bened shet., Indigofera hirsuta, Linn.; Papilionaceae,—an erect annual herb, with stems and pods densely clothed with short, spreading pubescence. The leaves are pinnate and it has very dense spikes of rose-coloured flowers.

bene-181 syn. of dêrêlāt, is used of the condition of anaemic children with an enlarged spleen or an abdomen distended from some other cause. It directly denotes a dis-

tended abdomen and connotes an emaciated body.

benta I. sbst., two sticks tied along the end of a pole with a space between them so that this kind of fork can be used to lay hold of, v.g., branchlets from a distance and twist them off.

II. trs., (1) to twist off by means of a bonta. (2) to twist off by means of a bake. (3) of bullocks on the threshing floor, to twist straw with the feet : urikodâŭritanre talareni katare busui bentaea. (1) to tie by means of a twist instead of a knot: busubinda nekageko galanea; busu huriplekako kucabiurea ente miad busy, ci baria, ci apia, midtareko bentaea, oro miad ena japare ente oro miad, enkaenkate eteledta tebakedei sarejan busuko ujuta oro cutireko tonomkesedea," enlekageko bentabiurea, a straw binda is made as follows: they make a circle with some straw and then at one spot tie it with one, two or three straws twisted at the end, near this (i.e., over the twisted part of the first, which is in that way kept in place) they tie a second also ending in a twist, and then a third one, and so on till they reach the starting point where they tie a thin strawrope with a knot: thus they put a series of ligatures all around, each ending in a twist.

denta-n rilx. v., to entangle one's spirally crooked horns in, v. g., a sush mindi supadree bentanjana.

enta-o p. v., (1) of a benta, to be oplied to smth.: kotom dan benta-

okana, the benta is applied to a branch. (2) of horns, to grow spirally crooked. (3) to be caught or entangled in smth. by one's [spirally crooked horns.

benja-biur trs., (1) to put all around a crown-like object a series of ligatures each fastened by means of a twist instead of a knot (see sentence under benta). (2) syn. of neutor, to twist : sutam mod muka jilingeko hundiakada (or bânrîakada) enteko bentabiurkeda, tarasa bureko (tusinakeda, enago sutambinda, sutamtoab, they have gathered (or coiled) thread in a mass a cubit long, this they have twisted and then passed one end through the eye at the other end : that is a skein.

benia-diria I. sbst., spirally crooked horns, in cutrd. to dera-diria screwshaped horns.

II. adj., (an animal) with spirally crooked horns.

bentadiriq-q p. v., to get or have spirally crooked horns.

ben-ben (Sad. bheng-bheng) syn. of berber, a jingle de-criptive of spinning round rapidly. I. sbst., a plaything of 3 kinds: a spinning seed of koronjö, a spinning flower of golanci or a "flip-flap". (1) A koronjö seed is pinned close to the end on to a pin of split bamboo about 4" long; this is used as a kind of spinning top to which the impulse is given by rubbing the long end of the pin between the palms of the hands, whilst the other end rests on the ground: koronjöra bezbenbu baha.

(2) A golanci flower is fitted on a bamboo pin near itslend, the other end of the pin is passed through a rolled up leaf which serves as a hub and is held in the hand. is a catch, tenekad, made of a small piece of leaf, near the middle of the pin to prevent it from entering too far into the hub. The flower is presented to the wind and turns like a windmill. (3) The "flip-flap", called benben Has. račeůi Nag. and sometimes dhilua, is a post with a pole rotating on it, at both ends of which hangs a looped rope. On each side a child takes its seat in this loop, whilst the others push the pole round and round. N. B. The merry-go-round seen at fairs is called daru sadomko, the wooden horses; the vertical wheel is called ramdhilua.

II. trs., to make smth. whirl round and round: kumbar cakae benbenjuda.

bezbez-en rslx. v., of liv. bgs., (1) to turn rapidly round and round: honko inuxteko bezbezentena. (2) of the whirligig beetle, to swim in rapid circles on the surface of the water: tetadako bezbezentana.

beybey-9 p. v., (1) to be made to whirl rapidly: kumbara cāka beybeyjanci keog baioa. (2) of inan. os., to whirl, to spin, to turn round and round rapidly: kā beybeygtana, it does not whirl round rapidly: sarjomjō beybeygtana.

bezbeztan adv., with a rapid whirling movement: kumbara cāka biurtanre bezbeztan lelos org huïn.

ken saria; tetadako bezbeztanko biurena dare; sarjomjō bezbeztan uiugotana.

benga-bangi, binga-banga, binga-bangi a jingle denotative of parallel running stripes; it is used as adj. and adv.: miad bengabangi kulain lelkia; burukula bingabangitane olakana, the royal tiger is marked with parallel stripes.

benga-daru syn. of asin. bengaraj var. of bhengaraj.

bengăța Has. syn. of (oko Nag. (Or. bhelangō, II. baingan) sbst., (1) Solanum Melongena, Linn.; Solanaceae. (2) idem, var. esculenta,—the Brinjal or Eggplant. The second unlike the first has prickly stems, leaves and ealy x; its fruit is longer. Both are much cultivated and a current article of food.

bengara-jan-baba a late variety of paddy with very small grains, sown or planted in the lower fields.

bengere-saru sbst., a stemless herb of the jungles, 2 ft. high, with petioles variegated green and brown; its corm is small and is not eaten, but its leaves are baked and eaten. Seems to be a form of Colocasia antiquorum, Schott; Aroideae.

benkere var. of bekere both as adj. noun and as adj.

benkëre-benkëre var. of the adj. bekëre and of bekërebekëre.

betake adj., (1) of sticks and roads, crooked all over in various directions. (2) of limbs, stiff, which cannot be straightened.

betakof (1) adj., same as betako.
(2) adj. neun, var. of behere.

benkoğ-benkoğ var. of the adj. bekere and of bekerebekere.

benkor, benkoro vars. of bekere both as adj. noun and as adj.

benkor-benkor, benkoro-benkoro same as benkorbenkor.

beoda var. of beora.

beola Nag. syn. of patûrt Has. trs., to wind a string, a rope, a creeper, a cloth and the like around smth. beola-n rfix. v., of a snake, to wind itself around smth.: bin kotoree beolaniana.

beela-o p. v., (1) to be wound around. (2) of a creeper, to wind itself around: rupunnari purate sarjomdaruro beolaoa.

beora 1. sbst., occurs in the cpd. bhēdēbra.

II. adj., with kaji, inquisitive and roundabout questions: nea sobena beora kajiko, all that is said to draw me out.

III. trs., to try by roundabout questions to get at the knowledge of someone's secret thoughts or intentions; to extract by indirect questions the avowal of one's secret thoughts or intentions: aingem becratang.

beora, beoda Nag. beroa Has. I. sbst., a bundle of paddy seedlings, made of two parts tied together by a knot of the culms and leaves.

II. trs., to tie paddy seedlings in that manner: tudkeate beroaeme, enado biârâ sakam derakedei surbudeme, having pulled out the paddy seedlings gather them into knotted bundles, i.e., twist the leaves and make a knot of them.

beora-q p. v., of paddy seedlings, to be tied in that manner.

be-n-eora vrb. n., the way of tying paddy seedlings into knotted bundles: ama beneora torakangea, aogem surbudbageea, the manner in which thou makest bundles of seedlings is known, thou leavest them without tightening the knot.

beora-namo Nag. beroa-namo Has. p. v., to be able to be tied into bundles by a knot of the leaves: ne biârâ tugutugujana, kā beroa-namoa.

beoranamotea Nag. beroanamoa Has. sbst., paddy seedlings which can be tied into knotted bundles: birako beorankada, kā beoranamotea kareteko tolakada.

bepår (Sk. vyäpär) I. sbst., trade: lepärre jetan napha kao namkeda.

11. adj., referring to trade: bepār horo; bepār kami; bepār uri, bulleck sold by drovers.

III. trs, to trade in smth. It may, but only in the df. prst. and indet. tenses, not take the inserted d.o.: urikoe beparjadkoa, he trades in cattle, bulune bepārea, or bepāra, he trades in salt; êkoe bepārkoa, or bepāra, he trades in lac (ltly., in lac-insects).

bepār-o p. v., to be sold in trade: Sarwada pīţre uriko kako bepāroa.

bepär-apär syn. of perbepär, jingle of bepär, which connotes diversity of wares, I sbst. trade, tradesman: bepärapärko pīţi akam kā sukukoa, tradesmen do not like to miss a market.

II. adj., with horo or kami, but not

with the name of the wares sold, referring to trade.

III. intrs., to trade in several kinds of wares. The names of the wares are not expressed: bcpārapārtanac.

bepāri or baipari (II. beopārī, a merchant, a trader.

II. adj., referring to trade: bepāri horo, bepāri kami.

bepari-n rslx. v., to be addicted to trade.

bepari-q p. v., to become a merchant. be-pucy trs., to spit through an

opening, v. g., through a window, to spit on someone through an opening.

be pucu-go p. v., to be spat through an opening to be spat upon through an opening.

ber, ber vars. of bher.

bera (Sad.; Or. bērā) I. sl-st., (1) a wristlet, generally a plain metal ring worn by little children, boys and youths: bera singar menteko tusinea, ranumente do kā, the bera is worn as an ornament, not as a remedy, i.e., no superstitious virtue is ascribed to its wearing. (2) the iron ring of the halka.

II. trs, (1) to put on a wristlet; berakjako, they adorned him with a wristlet; beraeme, cina samagem dōakada? (2) to make a wristlet out of some metal: rupako berakeda.

bera-n rflx. v., to adorn oneself with a wristlet.

*beranjiq, berangiq p. v., of a place, to become very unsafe on account of the presence of a man-

eater or man-eaters: kula birre miad horoe dundikire bir berazuioa. if a tiger in the forest eat only the upper part of a man's body the jungle will become very unsafe; kula sadom kāredo pusii jomkire disum beranjioa, kula hatuteoe hijua, oratece boloa, pirirece jomkoa, if a tiger eat a horse or a cat, the country will become very unsafe, the tiger will even come to the villages, and enter the houses, and eat people in the open country; kula Orea jatiren horoe jomkire bir beranjioa, if la tiger 'eat a man belonging to the caste of the bamboobasket makers, the forest will become very unsafe. Superstitious beliefs of the Mundas are expressed in these three sentences.

beraugio var. of beranjio.

ber-ber syn. of bezbez, but not used sbstly.

berberað Has. (Sad. barbaraek) syn. of hurdankuca Nag. trs., to put smb. in such a state (of drunkenness or otherwise) that his head reels: mid botðlo arkitele berberaðkja.

berberaö-o p. v., to be made or to get reeling drunk: en horo mid puru arkit oe berberaŏoa; ben ben-enjancii berberaŏuterjana.

berberaŏoge adv., so as to get one's head in a reeling state: berberaŏogeko omaĭa; berberaŏogee nūtada.

berbera, berberea I. abs. n., quarrelsomeness: inia berbera ciulao kā hokaoa.

II. sbst., an undue scolding: bugin kaji berberate idikeda, he took for an undue scolding smth. which was said without scolding at all (and so he began to quarrel).

III. adj., (1) with kaji, unduly scolding words. (2) with horo, a quarrelsome man.

IV. trs. and intrs., to scold unduly, v. g., out of quarrelsomeness, to seek a quarrel, to pick up a quarrel, to start a drunken quarrel: berbergkinae; alam berberg, tabriakamgen! Do not seek a quarrel, I am sure to slap thee; hola betekane berbergjana, he was very quarrelsome yesterday. (2) With kaji as d. o., to consider what is said an undue scolding (and so begin to quarrel): kajii berberakeda.

berberg-n rflx. v., (1) to scold unduly. hola betekane berbergnjana.
(2) to get into the habit of scolding people unduly, to become quarrelsome.

berbera-o p. v., to become quarrelsome, to get into the habit of scolding unduly: ne horo betekane berbergiana.

berebende Has. I. sbst, the half open or sleepy appearance of the eyes caused by incipient drunkenness in entrd. to gengermed, the same appearance from any cause whatever: enant arkii nüleda enaraberebende menagea.

II. trs. caus., to make smb. drink so much that his eyes look sleepy: arkiteko berebendekia.

berebende-n rflx. v., to drink such a quantity of beer or gin that one's eyes look sleepy: arkitee berebenden-iana.

berebende-g p. v., to get the half

open, sleepy look of the eyes characteristic of incipient drunkenness: ili nūle rakļa barapi puru omlici berebendegtan cile hokakļa, we called him to drink beer, when we had given him two or three cups his eyes began to look sleepy, then we stopped him.

berebendetan adv., with eyes looking sleepy on account of incipient drunkenness: berebendetane rikagtana.

berel I. abs. n., rawness, unripeness: baba berelre alope irea.

II. adj., (1) raw, uncooked: berel da, water which has not been boiled; berel jilu. (2) green, unripe: berel baba, berel san, green firewood. (3) with gotom, butter, i.e., butter which has not as yet been melted to be turned into gotom, the so-called Indian ghee or clarified butter which is un versally used in India because fresh butter gets rancid very quickly.

III. trs., figuratively, with kaji, as d. o., to reopen a question which had been settled (decision of the panchayat, marriage agreement, etc.): kajiko bereljada.

berel-q p. v., figuratively, of the shoulders of bullocks, to become or be tender to the yoke, because no more or not yet used to it: uritarane berelakana; hupuri janaö siutekope käre taranko bereloa. N. B.—Notlthis word, but peräëtarang, is used for the tenderness of the shoulders of carriers not yet or no more used to the carrying pole. berelakan is used figuratively as adj.

of men in full vigour, or still vigorous: Buka berelakangeae; Belaĭtī horoko haramakanreo berelakangeko taĭna, Europeans, even when old do not become lean, they retain their vigour.

berelte adv., in a raw, uncooked or unripe condition, modifies prds. meaning to eat or drink: aluko, sangako, emana berelte kā jomoa, potatoes, sweet potatoes and the like are not eaten raw; banoakanape ci? berelnotege babape irjada? Have you nothing to eat that you reap paddy while it is still rather green?

berel trs., to settle down and live (in a newly made village): lodom-lodomreko berelakada they have made the houses of their new village on the level spots of the hill slopes. berel-o p. v., of a new village, to be definitively inhabited: hatu audo auakana mendo aŭri bereloa, the spot for the new village has been bought, as far as buying goes, but it is not yet definitively inhabited.

*berel najom sbst., a mild kind of witcheraft which enables the wizard to secure his own wealth and does not enable him to do much harm to others: berel najom ituani punjioa mendo inia gun purasa kā togoa. The contrary is rōro najom.

berös, beröso Nag. (Sad. beros) syn. of balarös, adv., very much, exceedingly much: beröse hasuakana.

berta (Sk. vritha, vain; Sad. be-arth, P. be and H. arth) trs., with kami or kaji as d. o.: to work in such a way that the work is useless.

not to keep one's word, not to fulfil one's threat or promise: kamii bertala; gomke aĕa kaji kae bertakeda, the master did do as he said he would do.

berta-o p. v., of words or deeds: to become useless, to become vain, to be performed so as to be useless, not to be fulfilled: aina kaji kā bertaoa, my word will be kept.

berta (derived from berber) used trsly, and in the p. v., by boys only, to hit (a bird) so that it comes down spinning round rapidly: miad eĉrĉia bertalia; mered totetee bertalena, it was hit with an iron-headed arrow and came down spinning.

bera (In Sad. bera enters into the composition of village names) I. sbst., (1) in general it is the contrary of buru, mountain, and thus means low ground, plain, valley. Hence the epd. burn-bera meaning a hilly country, a country with hills and valleys. (2) it is also used specifically to designate unterraced fields lying at the foot of a hill or in the valleys formed by two hills, the same fields, when terraced, being called locos : han berado aŭria sīca-Bera ofe is used in the same baea. meaning.

II. adj., used with otc, low, level ground: the prf. past ts. of the p.v. is used in the same meaning as this adj.: hantare hurinleka beragea (or bernakana), there is some low, level ground there.

bera var. of bela.

bera I. used in cpd. adjs., of which the first member is a nl., to

indicate the length of a botos, loincloth: modhera hobana, it is only long enough to turn once around the waist after passing between the legs; modbera botoĕ hiturujingura atakaroa, a loin-cloth which passes only once round the waist feels as if loosely put on ; such a loin-cloth for grown-ups is about 4 cubits long : barbera, passing once between the legs and twice around the waist, i.e., about 6 cubits long; apiliera, passing once between the legs and thrice around the waist, i.e., 8 or 9 cubits long.

II. adv., apiberae tolakana, or botočakana.

bera var. of the afx. bara: senbera, to go about.

bera var. of bhera.

bera-sanga var. of bedasanga.

bera-taear (Sal. kinkur) shat., Cucumis Melo, Linn.; Cucurbitaeaa,—the sweet Melon which ripens in the hot season; it is oblong and soft-skinned.

bere syn. of argai. N. B. (1) Alom berea, or airlo alom berea, is used as a threat not in the meaning of: do not joke, but in that of: do not consider what I say as a joke; whereas argai is not used in this way. (2) berg is used sometimes instead of berg-berg: ne horodo mermergee berea jagar, janagee kuliakaltea, this man is a tremendous bore in conversation (jagar he e stands for jagartanre, a temporal clau e) he keeps on putting all kinds of que tions.

berg-bagel, berg-bagul syn, of berg-

ken io trs, to hit at once and without missing one's aim: jokajailogee bergbagelkia, or jokajailoge bergkene tolia, the very moment he aimed at him he shot and hit him.

bergbagel-q syn. of bergken togo p. v., to be hit after only a momentary aim.

bere-bere (Sinh. bora, dirty, of water) I. adj., (1) var. of boroboro, of water, dirty; also used as adj. noun: ponde dare rearen jalekate baina, berebere daredo kā baina, purage mailaakanamente; bercherere alope rerana. (2) of i/i, rice-beer, dirty, but not a var. of boroboro which when used of ricebeer means too thick; also used as adj. noun but takes then the pl. afx. ko: nekan berebereko alope emaina. II. trs., of water, rice-beer or any other liquid, to dirty, to make dirty. berebere-o p. v., of water, rice-beer or any other liquid, (1) to be made dirty. (2) to become dirty: cikate ne dobara'da berebereakuna?

bereberelan adv., dirtying the water: gota dobara da honko bereberelanko rikakeda.

bere-bere intrs., to make bubbles in the water: cikani hantaree bere-berejada? What kind of fish or insect makes bubbles there in the water?

berg-berg I. adj., with kami, a work done by bits: bergberg kami aloma, misatorsate cabatam.

II. intrs., to do by bits what could or should be done in one stretch: bergbergjadam, mosatorsate aucabatam.

III. trs., with kami as d.o., same meaning: kamim bergbergjada.

bergbere-go p. v., with kami as sbj., to be done by bits : kami bergberg-jana.

bergbergtan, bergleka adv., of work or actions, by bits: bergbergtanem kulitana, thou putst all kinds of questions where one question would be enough; bergbergtanem calutana.

bered-bered Nag. var. of berg-berg.

bergken adv., used with to, to hit, in the same meaning as bergebugel.

bereken adv., syn. of kadtaken, used with prds. denoting outling and eqvlt. of the Engl. clean through in the same connection: bereken hadakana, it is cut clean through.

berel and berel-berel var. of bedel and bedelbedel.

bereleka adv., syn. of berelergtan. berenją I. sbst., unmerited reproaches expressed in words or shown by external signs, also any word or deed which is a cause of quarrelling, in entrd. to berberg, unmerited reproaches expressed in words: jetan berenją kā hobalena, no cause for offenso has been given.

II. adj., with kaji, unmerited reproaches, undue scolding: Samua berenja kajite eperan hobajana.

III. trs., to make unjust reproaches, to give signs of displeasure without reason, to do on purpose a thing which is a cause of quarrelling: ama, sumdi, alom berenjalea, honmekuri bēsgele jogaŏlia, I say, sumdi

(father of my daughter-in-law), do not reproach us, we took good care of thy daughter: kajii berenjakeda, he uttered unjust reproaches, he said displeasing things; kamii berenjakeda he showed displeasure without reason, or he did smth. wilfully which is a cause of quarrelling: baba jomtan ui misagee dallia, padtakene goğjana, berenjado kae berenjala, acăkate nekan gunaree ujujana, he gave one stroke only to a bullock that was eating the paddy, the animal died suddenly, he did not do it on purpose, it is by accident that he committed this fault.

be-p-erenja repr. v., to reproach unjustly each other, to show undue displeasure on both sides.

berenja-go p. v., (1) with kaji or kami as sbj., to be said or done so as to give offence. (2) with a man as sbj., to be given offence: jetana kae berenjalena agagtegee kacarantana, he has been given no offence at all, he excites himself for nothing. berenjage adv., with provocation, so as to give offence: berenjagee rikakeda, he has acted offensively.

berete adv., syn. of arguete, for fun, as a joke, in jest.

berê Kera var. of bende, a food grain, so called.

berê-berê Nag. syn. of letere-betere.

beroa, bedoa var. of beora.

bēs, bēse (Sad., Or. Mt.) I. adj., with kaji: enado bēs kajige, that speech is all right.

II. intrs, (1) to be well (not restricted to health like bugi), to be all right, in

order, in a good state, in good condition. Is used with and without the afx. qe. The impress. form bēsqea is generally eavit, to the Engl. all's well! all right! ts. form and the df. prst. are used indiscriminately. To a question in the indet. ts. the answer is generally given in the df. prst. : besgeape ci?-bestangeale : ain lelkedko imta bēsgeko taikena. (2) to do, to say or to think the right thing: kumbürumentee aculina kainan metaja, - bēskedam.

III. trs., with inserted d. or ind. o., to treat smb. kindly, in a friendly manner; to be kind or friendly to smb.: dasikom bēskore (or bēsakore) nira: kako bēsiaina mente kimintako nirakadtegea, their daughter-in-law keeps running away constantly under the pretext that they do not treat her well. (2) to treat smb. as he deserves to be treated, well or badly; to do the right thing by some one : hola nida badămās miad kurihon Samu bedaurun alo haturee bololena tambapadkicile padaurun kiabeskjape.

bēs-en rflx. v., to correct one's behaviour: kae bēsentana.

be-p-ēs repr. v., to treat each other well: kakin bepēsjana.

bēs-q, bēse-q p. v., (1) to get all right, to come all right, to turn all right: ela! gomke, alea, nalīs bagraŏoleka lelotana,—alom boroča! sobena bēseoa. (2) to be treated well: naŏa gomke cilekajadma?—bēscotanaią. (3) to be treated

according to one's deserts, to get one's deserts, one's due.

bēs. bēsbēs adv., well, properly, rightly. In this meaning it may either occupy an independent position before the prd. with or without the afx. ge: bēsem kajikeda; bēsgeko durankena; or it may stand as afx. to the prd.: kajībēskedam; duranbēskenako.

bes var. of bhes.

besa (Sad.) 1. sbst., (1) the market-price of paddy and rice: tisingapa besa mangaakana (or kotaïakana), nowadays paddy and rice are very dear. (2) the paddy, rice or millet bought for immediate or early (within 2-3 weeks at most) consumption, instead of benesa which is not used: irodinre besa namoa, taĕomtedo kotaïoa.

II. trs., to buy a rather small quantity of such grain as may be cooked in the same manner as rice; as a rule no d.o. is expressed: besatijana, he has gone to buy rice or paddy or gurulu, etc.; cikanae besalg?—guruluge.

besa-q p.v., to be bought in rather small quantity; the sbj. is always expressed: caŭli besao kū besaoa tisia gapa, one cannot even buy a small provision of rice nowadays, it is too dear, or it is not put on the market.

III. Occurs in the cpd. kiri zbesa which in addition to the buying of a small provision of food grain also includes buluztamaku, the weekly market purchases of condiments and the like, the latter being

denoted by kirin.

bes-beker sbst., the distinction between right and wrong: ne horo besbeker kae ituana, this man does not mind what is right and what is wrong.

bēs-bēs alv., syn. of bēs: bēsbēs jagarepe, speak well.

bese var. of bes.

besera syn. of bisiririci (Sad. Or. besrā) sbst., Accipiter nisus, the Sparrow-Hawk, which looks very much like a rici, but has longer legs.

besera-tasad syn. of mujiarom-tasad, shet., Indignera linifolia, Retz; Papilionaceae,—a small, wiry, tufted, annual weed of roadsides and waste places.

betar var. of hetera.

betebetao (Sad. betbetaek) trs., to speak or scold uninterruptedly or repeating again and again the same thing, with the connotation that the speaker is drunk: bultan horo betebetaokińa.

betebetaŏ-o p.v., to get a long scolding from a drunken man: huria-jiutanae, hola puragee betebetaŏ-jana.

betebetaŏtan adv., used with rika or rikao in the same meaning as the trs. and p.v.: betebetaŏtane rikakińa; betebetaŏtane rikalena.

betę-betę (Tam. wella, to cut; Engl. bit, to bite) I. trs., to cut, break, or saw in thin slices or small bits: dāmrambra betębeteepe; piaju dasturlekako betębeteea.

betebete-go p.v., (1) to be cut, sawn or broken into small pieces or thin

slices; to be divisible into small pieces. (2) of the cutting into small pieces, to be possible: bora hakete kā lan betębetegoa, leser hakete samaeme.

betgbetgtan, beteglka adv., with kad, sama, ma, org, into small pieces, slices or bits: simjua org helta janaö betgbetgtanko samaca, fowl bones and bamboo shoots are always hacked in small bits (and caten so).

11. Occurs also in the cpds. hadbetebete, materebete, sumabetebete, orgbetebete.

betelek i syn. of belgbetetan.

beter, betera, beteran, betar Nag. I. sbst., a specified time: Ranchi apisako hijul na, sida betarre kale napamjana, they came three times to Ranchi, on the first occasion we did not meet; gojąbeteratain cimtanoa? When shall my dying day arrive? inku!senojan canduko arandikena, en beterantrege ale crare gogonom hobalena.

II. trs., to do smth. at a certain time: marin korahona arandi hobalena, huriania gogonomole enbeterkedgea, the marriage of our elder son has taken place, we had at the same time (never the same day, but one or two days before or after) the betrothal of our younger son.

beter-beter, betere-betere, botorobotoro, borod-borod, bokod-bokod, bodbod (Sad. beter-beter) I. abs. n., boredom, i.e., the state of being a bore: ne horog beterebetere okoe kao ituana? Who does not know what a bore that man is? ama beterebetere amtarege tainka.

II. adj., (1) with horo, a boro; also used as adj. noun: amdo cikan beterebetere! (2) with kuji, talk tedious to the hearer.

III. trs., to bore, to weary by incessant talk, by tedious iteration, or by some defect of speech: beterebetere-kedicae; ena kajigee beterebeterekedlea, he bored us by always repeating this same thing. (2) to repeat smth. tediously: nea kajigee botoro-botorejada, alom borodborodińa.

beterbeter-o, etc., p. v., to be bored or wearied by someone's talk: bete-kanle beterbeterejana. (3) to be rejected tediously: ena kaji beterbeterjana.

beterbetergge, etc., adv., with arum, to hear to weariness: hapakanme nādo, beterebetereggele anumledma. beterge, etc., beterbetertan, etc., beterleka, etc., adv., with jagar, to speak tediously, in a boring or tiring way.

beta var. of bheta, to meet. betbegäri, betgäri, begäri, biti, bitibegäri sbst., forced labour.

betekan syn. of kented, I. abs. n., syn. of tele, spite, malevolence: nia betekan ciulao kā cabaoa.

II. sbst., harm, trouble, vexation: najomkoa belekante nia duku kā hokaotana, he does not get cured on account of the malefic practices of the witches; belekantele toakana, we are in trouble.

III. adj., (1) with horo, a vexitious, troublesome man. (2) with haji, provoking talk: betekan kaji hoka-

tam. Also used as adj. noun: okoea betekanteko eperantana? By whose provocation has this quarrel originated? (3) with kami, syn. of tetegenje kami, troublesome work: miad betekan kamile namakada.

IV. trs., to vex, to cause trouble to smb.: betekunjainako kain dariakoa, they are vexing me, but I cannot getithe better of them.

V. intrs., in the df. prst. and the indet. ts., to be a vexatious man, to be in the habit of vexing people: betekantanae, aminan alom betekana. betekan-cn rflx. v., to take the habit of vexing people: aminan alom betekanena.

betekan-o p. v., to be subjected to trouble or vexation: inita senkoci janačia betekanotana, enate senia hokatada.

VI. adv., modifying rika, rikan, rikaq: belekanko rikakia, they vexed him.

N. B. As repr. and vrb. n. only kepented and kenented are used.

betekan (Sad.; Or. bethekān) syn. of kented, khūb, adv., very much, violently, tremendously, extremely: betekanko landatana.

be-tope trs., to spit on smb. and cover him with spittle: bongs umbulleko dipiliko akabakaotanre purasako betopekoa, when a man on whom a Spirit has thrown his shadow, is reduced to the last extremity, people often cover him with spittle (in the hope that the Spirit will be disgusted, and will therefore not touch the patient and carry off his soul).

Note the idioms: (1) aminan alom betopelea, do not tell us so many lies. (2) en horo alemandoe betopelea, that man always gets the better of what we say, overrules what people like us say, we can never make our opinion prevail.

belope-n rflx. v., to cover oneself with spittle: gota katae belopenjana, he covered the whole of his foot with spittle.

betope-q p. v., to get covered with spittle. The p. v. too is used idmly: aledo pancaître janaöle betopeqtana, we are always overruled in the meeting, our opinion is always put aside.

be-usua I. trs., to spit out: hurialeka maeome beuruala, he spat out a little blood.

II. intrs., to go out spitting and spitting: beurunkedae.

beurun-op. v., to be spat out: hurindeka masom beurunjana.

ber var. of ther.

bet fide Haines, sbst., Calamus viminalis, Willd; Palmeae,—a scrambling or climbing rattan with stoutish stems, found in Singbhum.

bet, bet-sots (Sad. bet) sbst., a rattan cane made of the stem of Calamus Rotang, Linn.; Palmeac. This palm does not grow in Chota Nagpur, it is known only through the coolies who come back from the tea plantations in Assam and Bhutan, who bring back such rattan canes with them.

bhabakaö Nag. (Sad. bhabakek) syn. of hadākaö, but only of water boiling over.

bhada Nag. (Sad.) adj. : of horses

and cattle, slow: ne uri bhadagea.

bhadda-bhadda intrs., to plump down at different places and moments: pacrire jorotana hasa leantanei bhaddabhaddatana.

bhaddabhaddatan adv., with a repeated heavy fall: bhaddabhaddatan uĭutana, padtapadtatan saritana, it plumps down here and there with a sound like padta!

bhaddaken adv., plumping down all at once, also used as a prd. ote eklalena, gota ora bhaddakena, or bhaddaken handirijana, there was an earthquake and the whole house went down all at once.

bhaddaleka adv., syn. of bhaddabhaddatan: pacrirea hasa liţiliţite bhaddaleka uĭutana.

bhado (H.) sbst., a lunar month corresponding more or less with August and beginning with the new moon.

bhagsa-bhugsu, bagsa-bugsu (H. bhas-bhasa, soft, flabby; Sad. bhas-bhasaek) freq. of bugsubagel, bhogso-bagel, and imitative of the sound, trs., to pierce repeatedly a soft substance which is more or less bundle-like, v. g., a ripe jackfruit, the abdomen, a bag full of grain, so that the contents coze out from the hole made: tara borako bagsabudsula, they pierced several of the full bags. bhagsabhugsu-u, bagsabugsu-u, p. v., to be pierced with a bagsabugsu sound.

bhadsabhudsutan, bad sabudsutan; adv., with a badsabudsu sound; freq. of bhodsoken, bhudsuken: borakore baha kasadakan taikena, sururikedako

ci kā mente badsabudsutane sobobarakeda, in order to see whether the paddy stored in bags was attacked by weevils he pierced some here and there with a badsabudsu sound.

bhaërao, baërao (Sad. bhairack) syn. of umara, trs., with teog as d. o., or with any name of grain or pulse (which are all measured by means of the leŏa), to compare the capacity of the seller's teog with one's own and consequently realize at what rate he sells : aŭriko kirinere țečako baĕraŏea, or, aŭriko kirinere caŭliko bažraŏca : rambăra bagračked ci kaĭńajana. (2) to see whether the seller's ser weight is true, by weighing it against a true weight which one happens to possess, or against a a sum of 80 Rs. in silver: batkharain baĕraŏkoa, let me ascertain if thy ser weight is true.

bhaĕraŏ-q, baĕraŏ-q p. v., (1) of the seller's teŏq, to be compared with the buyer's. (2) of grains or pulses, to have their rate of sale ascertained by the comparison of the seller's teŏq with the buyer's. (3) of the seller's ser weight, to be controlled.

bhagajoga, bagajoga (Sad.) adv., scarcely, with difficulty: bhagajoga mid sala jamlena, it scarcely produced one maund of grain; bagajoga Rancim tebajana.

bhagata, bagata, (H. bhagat, a devotee) sbst., syn. of soka, a magician. One who does only the work of a soka, is called either soka or bagata; but one who, to the work of a soka, joins that of a debra, is always called bagata.

bhagina sbst., a sister's son, and in Has. also a sister's daughter which in Nag. is called bhagini. Neither bhagina nor bhagini takes the prs. prnl. afx. in, m, te. It is geren, gerem, gerete kora or kuri which is used to designate my, thy, his or her sister's son or daughter. they say bhaqinaaiain or bhuginataiain, as well as geretaiain in the meaning of : he is my sister's son, Itly., I call him sister's son. Uncles or aunts speaking together will say: bhagina hijutana, our sister's son (or daughter) is coming.

Note the proverb: bhaginare deota, the sister's son is a superior being! which is used only in addressing the nephew, especially at the moment of his arrival. They will, v. g., well-come him with: bhaginare deota, dulme, my nephew, thou art like a god in my eyes, sit down! or: bhaginare deota mente kajiakangea, am kale mainredo okoele maina? The proverb says that nephews are like gods, if we did not honour thee whom would we honour?

bhagoa, bagoa, coke-bagoa (Sad. Or. bhagoa, loin-cloth) I. sbst., a narrow, short strip of cloth just sufficient to cover the private parts. It is passed between the legs and then passed under a plain string tied around the loins, so that the ends hang down in front and behind. It is worn by men only of the poorest class, but in the Kolhan or Ho country, it is worn also by little girls between 5 and 8 or 9 years of age.

II. trs., to dress someone with a bagŏa: ne hon bagŏataipe.

bhagŏa-n, bagŏa-n rflx. v., to dress oneself with a bagŏa.

bhagŏa- ϱ , bagŏa- ϱ p. v., to be dressed with a bagŏa.

bha-n-agŏa, ba-n-agŏa verb. n., the great number of people who happen to dress in a bagŏa: ne tola horoko tisingapa binagŏako bagŏana, jetaĕa hormore dhutibotoğko kā leloa, nowadays the people of this hamlet who dress in a bagŏa are so numerous, that neither dhuti nor botoğ is to be seen among them.

bhagðan, bagðan (H. Bhagwan, God) sbst., this word was first applied to Birsa by his followers who thought him a personification of the deity and called him Birsabagðan, the God Birsa. Nowadays it is still applied in the pl. bagoanko, to his followers, who however object to the name, and their tenets are called

bhagŏān-q, bagŏān-q p. v., to become a Birsaite: Sanikaoe bagŏān-akana.

bhaiadi, baiadi I. sbst., brotherhood, the relationship between brothers, between children of the same parents, rarely used in a broader sense: bhaiadireko laraitana, they have a lawsuit between brothers.

II. adj., appertaining to brothers: baïadi laraĭ, a lawsuit between brothers.

bhajan, bajan (Sad.; H. Mt. bhajan, hymn) I. sbst., a song, generally biblical or religious, sung, especially at night, by Christian chil-

dren as a pastime. It is accompanied with drums and cymbals, or simply with a rhythmical clapping of hands. Often the children dance at the same time with a step quite different from the one used in the ordinary or national dances. These songs and dances were introduced by the Lutheran Mission: bajanko durantana.

II. intrs., to sing a religious song, as described above : okoeteko hola aĭubko bajan tena?

bha-n-ajan, ba-n-ajan vrb. n., the amount of time spent in the singing of religious songs in one sitting: banajanko bajankena, aĭubeteko aĭuḥruartada, they sang religious songs for so long a time that they thus spent a whole night and the following day.

bhajan-duran, bajan-duran shet., a song so worded that it is used for bajan.

bhajan-rū, bajan-rū sbst., the rhythm of the beat of a drum during a bajan.

bhajan-susun, bajan-susun shat., a bajan dance, i.e., (1) the action of dancing during a bajan. (2) the step used in such a dance.

bhajantea, bajantea sbst., instruments (dulki and nagera drums and cymbals) wherewith to accompany a religious song: cikanmente kape bajantana?—mendo bajantea banca!

bhak-bhak Nag. var. of bhok-bhok.

bhakus, bskus (II. bhakūā; Or. bhakkuā; Sad.) adj., simpleton, half-witted, unexperienced: nido mermer bikua horo. Also used as adj. noun: amlekan bakua jetae bankua.

bhakuað, bakuað (Sad. bakuack; H. bhakuānā, to be stupefied) trs, to surprise, to astonish by word or deed.

bka-p-akuað, ba-p-akuað repr. v., to astonish each other: kajitekin bapakuaðjana.

bhakuaŏ-q, bakuaŏ-q p. v, to be surprised, astonished: ne capa cile-kateko baikeda? bakuaŏgirijanaių. bhakuaŏge, bakuaŏge adv., with for, afkar, to wonder at smb.: dhundula medte cilekam parhaĕdaritana? bakuaŏgeų torkedma, however dost thou manage to read with dim eyes? I wonder at thee.

bhal var. of bahal.

bhalā Nag. (Sad. bhalajor; Tam. pala, many) adj., a lot, very numerous: bhalā bakako haureko atintana.

bhālau, bhālān var. of bahalan. bhalārēs, bhalārēsē, balārēs, balārēsē Nag. syn. of berēs, adv., very much, exceedingly: bhalārēsē sibila.

bhale! bhale! exclamation of joy which accompanies the clapping of hands following each dance song. It is shouted by the dancers not by the onlookers, though it is a kind of applause.

bhan-bhan, ban-ban (Sad., H. bhinbhinānā) syn. of rozroz, imitative of the sound of buzzing flies. I. sbst., the buzzing of flies: rokokoa banban alumotana.

II. adj., with sari, the buzzing of flies: banban sari aïumgtana.

III. intrs., to buzz: rokoko banhanca enado rotarotaca, daruuruko bumbumea, sikriko pêpêca kāredoko rîrîrîrîrîa, sangiredoko rîrâca, repended inio pêpêrec hisaboa.

IV. trs., to follow or surround buzzingly: rokoko banbankińa, the flies followed me buzzing.

to buzz.

bhanbhantan, banbantan adv., with a buzzing sound.

bhandar (Sk. II. Sad. bhāndar) sb-t., a Hindu zemindar's granary or storehouse.

bhandari shot, the servart whom the zemindar has put in charge of his granary.

bhandia, bhanria, bandia, banria shet, the ridge-piece in a so-called catemory, a house with a four-sloped roof (See Pl. XXXI).

bhandia-khunta shst., the king-posts supporting the bhandia.

bhandua, bandua I. sbst., mostly used of children: stout and plump one. It is also used as proper noun. II. adj., fat: bandua hon. It is not used prolly.

III. trs., to call somebody a stout and plump one: okoepe bhanduakia?

bhanqua-giri-q banqua-giri-q p. v., used mostly of children, to become stout and fat.

bhandusan, bhandusun bhasundan, bhondosan, bhondosan, basundan, basundan, bondosan, bondonsan I. sbst., used mostly of children: a stout and fat one: miad bhandusan hijutana, a stout and fat little fellow is

coming.

II. adj., stont and plump: bhan-dusan hon; inia hon bhandusangea.

III. trs., to call smb. (a stout and plump one.

bhandusangge, bhasundangge, etc., adv., with kirig: so as to become a stout and plump little one.

bhandusan-giri-Q and variants, p. v., used mostly of children, to become stout and fat.

bhānj, bhanjaö, bānj, banjaö (Sad. Or. II. bhanjānā) I. shst., the change of money: mod takara bhānj omainme.

II. adj, with packer, appertaining to money change, small cash which one is willing to give for change: pitre bhanjaö packa rakabakana ci? Are small coins to be had in the market for change?

III. trs., to change money: mid taka bhaniadatione, give me (or get me) change for one rupee.

bha-p-anjaō, bha-p-ānj, etc., occurs in the following sentence: no pīţire passa kā bha-p-anjaŏa: barapi dibua tuţi takare okoc sukua? It is not possible to change money in this market: who is going to consent to lose two or three half annas in the rupce?

bhanjað-q, bhānj-q, etc., p. v. The shj. (aka or takara (paësa,), rupee or cash, is used according as reference is made to the receiver or giver of the change. If asked from the one who receives the small cash, a question as to how many rupees have been changed, is put in these terms: cimin taka bhanjað-

akana? Whereas, if asked from the one who gives the small cash, it is : cimin takara bhanjaŏakana?

bha-n-anjaŏ, bha-n-ānj, etc., vrb. n.,
(1) the amount changed: bhananjaŏe bhanjaŏkeda gota gala paĕsatee
peretada, he changed so many
rupees that he filled his whole
money-bag with the small cash.
(2) the small coin received as change:
misa bhananjaŏ sobenle cabakeda.

bhanjaŏni, bhānjni, banjaŏni, bānjni noun of agency, a money changer.

bhanjaöii, banjaöii syn. of *iuii*, sbst., the amount levied per rupee for small change.

bhanjaŏ-rakab, banjaŏ-rakab trs., to lift a weight (as a trial of strength) v. g., a bhānjdiri.

bhanj-diri (Sad. bhanj pakhna) sbst., a stone which is kept in certain villages to be lifted with the hands or with the teeth as a trial of strength. Some of these stones weigh up to one maund, 80 lbs.

bhan-bhon, ban-bon, dan-don, (Sad. bhang-bhang; H. bhonkabhonki, stabbing and thrusting) frequentative of bhowbhow, I. adj., qualifying undu, and adj. noun. several or numerous holes which go straight through and through and are at least half a foot wide: banbonkore, or banbon undukore da bolojanre cikate kā huanoa? If the water passes through several straight and wide holes (in a rice-field ridge or an embankment) it is sure to hollow out a pit.

II. trs., to make such holes: locomari tuĭu banbonakada.

bhanbhon-q, banbon-q p.v., to get pierced with many such holes.

bhazbhoztan, bazboztan adv., with many such holes : loĕozari bhaz-bhoztan būakana.

bhangatað, bangatað (H. orop irrevocabley damaged; Sad. bāgtae, gone, spoiled) I. sbt., a thing altogether impaired: loĕonra bangatað cimtanpe bairuarea?

II. adj., ruinous, damaged irreparably: bangatao ora patubakangea.

III. trs., to damage in many places, to impair irreparably: baĭsikale bazgaṭaŏakada.

bhangaiaŏ-q, bangaiaŏ-q p. v., to be damaged in many places, spoilt entirely.

Note the idioms: (1) oraduar bangataojana, every thing is wanting in the house; kuri talkenre oraduar sotolena, kuri goejanate banga taŏjana, when the wife lived the housekeeping was all right, since she died everything is wanting household. (2) bangatuŏjana, the school is quite neglected or deserted.

bhao, bao trs., (1) syn. of andaj, to make out, to gauge : ne horo aĕa cilekam bhaŏkja ? kajite How gauge him from his didst thou words? kumbŭrulekagen bhadkia. I considered him a thief. (2) with caulijan as d.o., syn. of caulijan lel and caulijan dore, to consult the husked rice-grains. (See caulijan lel). (3) with \mathbf{the} complement caŭlijazere, in \mathbf{the} husked ricecaŭlijanre lel, grains. οf syn. caŭljanre pica. caulijanre nam,

to find out by the consultation of the rice-grains. The d.o. najom, bonga, dâre, kumbüru, is rarely expressed except by the insertion of the prnl. o. when it is a living being: caŭlijanreko baŏkia. N. B. With caŭlijanre they generally prefer to use baŏnam, rather than simply baŏ, in the p.v. as well as in the a.v.

bhaŏ-o, baŏ-o p.v., (1)be gauged, to be considered as : kumbŭrulekagee bhabjana. (2) of husked rice-grains: be onsulted: canlijan badjana. (3) to be found out or indicated in the consultation of the husked rice-grains: caulijanre baojana. bha-n-aŏ, ba-n-aŏ vrb. n., (1) the

manner or extent of the consultation of the husked rice-grains : banaoko

baökeda, soben bongako nutumjana, jeta bonga kac namjana, in their consultation they named all the spirits in turn but none was found responsible for the sickness. (2) the consultation itself: misa banaöte kac patiaada, oro misac baöruarkeda, he did not believe in the results of the first consultation, he made a second one.

bhao, bhaoge, bao, baoge a dverbial postp., syn. of leka, like: arabhao leloa, it looks red, it is reddish; kumburubhaogen torjadma, I think thou art a thief.

bhao, bhao, bao, bao (Sk. H. $bh\bar{a}o$ Sad.; Or. $bh\bar{a}w$, rate of sale) I. sbst., the rate at which things sell by weight or measure: gotate akiring lijare bhao kā kajioa, enara

gonou kajioa, when there is question of cloth sold by the piece no rate is stated but the price of the whole piece is stated.

II. trs., to make or state one's rate for selling by weight or measure: bepäriko aŭriko bhaŭere caŭli alom akirinta, do not sell thy rice until the merchants have fixed the rate.

bhaŏ-n and variants rflx. v., used in jokes, to take for oneself a larger share in portioning smth.

bhaō-o and variants p.v., to be or become rated: bhaōakana ci aŭrige? bha-n-aŏ, bha-n-aŏ, etc., vrb. n., the degree of cheapness: naŏa barîa rakabakana, bhanaŏe bhaŏ-keda goţa pīţren gūkikoe taŭikedkoa, a new merchant has come to the market, he has hold so cheap that he has attracted all the customers.

bhao-dar, bao-dar I. collective noun for the rates at which different things are sold in the market: ne pītra bhaodar kain saria.

II. trs., to agree about the rate of selling: bhaŏdarkedale nādo tūla eskar sarēakana.

bhaŏdar-q, baŏdar-q p.v., of the rate, to be agreed upon: bhaŏdarakana.

bhao-nam, bao-nam trs., to find out in the consultation of the husked rice-grains.

bhaonam-o, baonamo, p. v., to be found out in the same consultation.

bhaono, baono trs., to sell cheaper than the others: okoni bhaonoakada inita kirimpe, buy from the cheapest seller.

bhaono-go, baono-go p. v., of the

price, to be lower than that of other sellers; airatare bhaonoakana, my price is the lowest.

bharam. bhorom, borom (H. doubt, suspicion) is syn. with boro. fear, in all the uses of this word but indicates more of a reverential fear, less of a physiological comhoro lelurumoa, motion: borotan boromtan horo kae lelurumoa, of physical fear there are exterior signs, of reverential fear there are none. I. sbst., fear, danger: bharam mena: there is fear, there is danger. II. adj., causing fear. to feared: en hora sen bharamae atkaroa, it looks as if there was some danger in travelling along that road.

11I. intrs., to fear: bharamaiako, they fear him; hasu Cendagututeo hijūa menteko bharamtana.

bharao (II.) trs., to fill: hukako lharao jada.

bharaŏ-o p.v., to be filled.

bharað (Sad. bharek) intrs., syn. of rum, to be in a trance.

bharaŏ-q p.v., to fall into a trance.

bharatin-puratin, saratin-baratin (Sad. bharti-purti; H. bharpūr, overflowing) trs., to give plentifully, to make smth. produce plentifully. Occurs in sacrificial and conjuring formulas.

Uharatin-q-puratin-q p.v., to be given, to be produced plentifully.

bharia (Sad.) sbst., sometimes used in Nag. instead of goggni, one who carries by means of the carrying pole.

bharkar, barkar Nag. same as bar.

bhārom, bārom, baharom (Sk. II. bhār, a load) I. sbst., (1) a load for a carrying pole (mararâ), i.e., a load divided into two equal parts, which are put into the two net-like receptacles (sikuar) which hang from either side of the pole. These poles, being made of very tough but flexible wood, accomodate themselves to the carrier's step by their light spring-like movements and thus make the carrying more easy. people refuse to carry more than a maund on a long journey, though strong men accustomed to this mode of carrying, sometimes do not object even to a load of two maunds (160 lbs.), if it be for a short distance. Remark the following riddle the anwer of which is barom: horate putam dipidipi, along the way the dove shakes its wings. (2) any load which is carried in equal parts at the ends of a pole or stick, without the use of a marârâ or sikuar. Note the idiom: ama barom ain gokeda, I have carried thy load, i.e., I have taken thy responsibilities on myself, or, I have been made responsible for what thou hast done or for what thou hadst to do.

II. adj., carried by means of a mararā: bārom sān, the firewood which makes up the load.

III. trs., (1) to prepare for carrying by means of a pole: ne baba bāromepe, prepare pole-loads of this paddy. (2) to carry with a pole: sāne bāromakada he carries firewood at both ends of a pole or stick.

bhārom-en, bārom-en rfix. v., to load oneself with pole and loads: aminan alom bāromena, maĕanko lōtoĕa, do not carry such big loads, thou wilt strain thy back; martobe bāromenpe, come now! take up your loads.

bha-n-ārom, ba-n-ārom vrb. n., (1) the quantity loaded: banāromko bāromkeda sobenkoa marârâ hulajana they carried such heavy loads that their poles broke. (2) the action of loaling or carrying: misa banāromte kā cabaoa, it can not be taken all in one carrying. (3) the manner of loading or carrying: ama banārom tōrakangea.

bharti, barti (Sad. full; H. completion, filling) I. adj., used especially in the [expressions bharti hormo, a pregnant body, bharti hormoteni, a pregnant woman.

II. trs., to admit, accept into some kind of service, to cause to be admitted: barhīreko bhartikja, they have taken him as a carpenter's apprentice, they have admitted him into the Industrial School to learn carpentry; barhikamireko bhartikja, they have engaged him, or caused him to be engaged for carpenter's work of some duration.

bharti-n, barti-n rflx. v., to engage oneself for some kind of service or work of some duration!: jūn jetan kamire bhartinme; iskūlre bhartinme, get thyself admitted into a school. bharti-g, barti-g p. v., (1) to be engaged for some service or work of some duration: caprasiree bhartijana; iskūlree bhartijana. (2) in conjonction with hormo: to become

pregnant: hormoe bhartiakana, she is pregnant.

bha-n-arti, ba-n-arti vrb. n., (1) the amount of engaging: neren gomke bhanartii bhartikedkoa dasiko kami kako domotana, the European in this station has engaged so many servants that they do not get work enough. (2) the people engaged: niku naoa bhanartiko.

bharunda Nag. (Sad.) barunda Has. sbst., Rana tigrina, the Bull-Frog, a species of large frog with four stripes on the back. Its thighs are caten.

bharunda-landi, barunda-landi sbst. a nickuame given to people with thick buttocks.

bharundalandi-o, bharundalandigiri-o p. v., to get thick buttoeks.

bharunda-sala-baba shst., a variety of late rice with short, thick grains, sown or planted in the low fields.

bharuada-ud, barunda-ud, borondaud syn. of tormaraud, sbst, an edible mushroom of the jungles, 3"-4" high, solitary, blackish on the top, with pale converging lamellae underneath.

bhaṛākaŏ, baṛākŏ I. sbst., great and undue fear excited by exaggerations: inia monre baṛākaŏ mena. II. adj., with kaji, a speech which

unduly excites great fear: barăkaŏ kaji aĭumkedte horokoa īm eklatana. III. trs., (1) with kaji as d. o., to tell smth. in such a way that it unduly excites great fear: kajiko barăkaŏkeda. (2) with horo, as d. o., to excite in smb. by exaggerations, a great and undue fear: barăkaŏ-

kedleako.

bharākaŏ-n, barākaŏ-n rflx. v., to exaggerate in one's mind the fear-someness of what is said: ṭaŭka bāria jag rla aegee barākaŏnjana, I spoke without any exaggeration, it is he who excited himself into undue fear.

bharākaö-o, barākaö-o p. v., to be excited by exaggerations into a great fear: en horoko okoča kajiteko barākaöjana?

bha-n-arakao, ba-n-arakao vrb. n., (1) the amount of exaggerated fear: barākačjana, banarakaöko inkua (2) the number of īm eklajana. unduly frightened people: telengabargiko hijutana mente banarakaoko barakaojana, sobenko nirhorako lelbaratana, they are so scared by the false rumour that armed robbers are coming, that everyone thinks of flying. (3) the action of scaring unduly, with reference to the time: banarakaodoko salsantlena, misa eta. somteko barakaoakana, their first undue scare had calmed down, now they have been scared once more.

bharua Nag. (Sad.) birua Has. I. sbst., of men, adultery and lechery, excepting such lechery as does not prevent a subsequent marriage according to the rules of the tribe; the corresponding term for women is candāl: biruarate hatu oro kiliātee haruruajana, he has been expelled from the village and from the tribe on account of his lechery (with a woman of his own tribe).

II. adj., (1) with kami, adultery,

lechery. (2) with horo, an adulterer a lecherous man. Also used as adj. noun in the pl. instead of bharua horoko: biruako deradanda alope araakoa, do not let lecherous men pass the night in your village. (3) with kaji, immoral talk. (4) with hatu, an immoral village: birua hature kilikilireko dopōra boro taĭna, in immoral villages there is danger of people taking a wife from their own tribe. N. B. Bhorua (not birua) is used also for the man who sings and dances with the dancing girls in their performances; that man of course is never a Munda.

bharua-o, birua-o p. v., is used in the past ts. form bharuajana, denoting an acquired habit of immorality: en haturen horoko betekanko biruajana.

bhasākað, basākað (Sad. baskaek II. bhaskānā) I. adj., (1) fallen from a heap, trodden down (of a heap): basākað busu rakabruarepe. (2) with the bottom knocked out: basākað kanci turikota idiime.

II. trs., (1) to cause the upper part of a heap to fall off, to tread down a heap: bandaari uriko tegabasākaŏ-keda, the cattle by passing over the embankment of the bund have destroyed it, have trodden it out. (2) to push or force out the bottom of some vessel or basket.

bhasākaŏ-o, basākaŏ-o p. v., (1) of a heap, to be scattered by the upper part falling off. (2) of vessels or baskets: to have the bottom pushed or forced out by the excessive weight of the contents.

bhasam (H. ashes) trs., to digest: simko rugudko udea adko bhasam-giriïa, fowls eat gravel and digest it.

bhasaö, basaö, bhosaö, bosaö (Sad. bhasaek; H. bhasānā to set afloat) trs., to throw (mostly a bulky thing) into a pit or into deep water: goğkici bandareko basaökia.

bhasaŏ-n, basaŏ n rflx. v., to throw oneself, to jump into a pit or into deep water: kûûree basaŏnjana.

bha-p-asaŏ, ba-p-asuŏ repr. v., to try and throw each other into a pit or into deep water: bapasaŏtankiz taĭkena, mendo barankiz bancaŏ-jana.

bhasaŏ-o,' basaŏ-o p. v., to be thrown or to fall into a pit in which there is water, or in a place where there is deep water: pata soben basaŏotana, the whole wall of the well is falling in; kûâree basaŏootana, he died by falling into a well, or by being thrown into a well.

bha-n-asaŏ, ba-n-asaŏ vrb. n., (1) the quantity of beings or things thrown or falling into deep water: mindiko banasaŏko basaŏjana misatorsatege sobenko pariaŏjana, the sheep fell into the well so precipitately that they were all drowned in quick succession. (2) the being or object thrown or fallen in deep water: nido holaren banasaŏgee potopotouterjana, this is the one who fell in the deep water yesterday, his abdomen is quite swollen and in a state of decomposition.

bhasar-bhasar, basar-basar Nag.

syn. of musurmusur Has. adv., with jom, to eat eagerly: tisia iskulhonko bhasarbhasarko jomtana, to-day the boys in the school eat with a good appetite.

bhasarbhasar-en, basarbasar-en rfix: v., to eat eagerly, to eat with relish: mandii bhasarbhasarentana, he eats his meal eagerly.

bhasarbhasartan adv., used like bhasarbhasar.

bhasarleka adv., same as bhasar-bhasar.

bhasăraŏ, basăraŏ, bosŏraŏ, badăraŏ, bodŏraŏ (Sad. bosraek) trs., to loosen a bale, bundle or packet: kumbŭru bulune kudakaḍ taĭkena, nirtanree basăraŏkeda, the thief was carrying off a bundle of salt on his back, in his flight he loosened its fastenings and let the salt drop.

bhasăraŏ-q, basăraŏ-q, etc., p. v., of balcs, bundles and packets, to get loose and opened out: potombaĕarko nindirkeda, ente potom basăraŏjana, the white-ants have eaten the rope which held the bale together, and then the bale opened out.

bhasundan, basundan var. of bhandusan.

bhataphul (Sad.) sbst., a small-grained, late variety of paddy, sown or planted in low fields.

bhatu Nag. batu Has. (Sad. batua; Or. bhatu) sbst., voo. of address to the elder sister's or elder cousin's husband. It is sometimes, but very seldom, used in the nominative case with the pos. adj. ainq, amq, aeq, never with the prnl. afx. in, m, te.

bhaŭsa, baŭsa syn. of bhandua.

bhais, bhaisi, bais, taisi (Sk. bhahes; H. bhains; Sad. bhais) sbst., a cow buffalo.

bhâis-dimbu, bhâisi-dimbu syn. of hatudimbu, sbst., the cultivated form of Cucumis trigonus, Roxb.; Cucurbitaceae. The fruit which is eaten is 3-4" by 1½-2".

bhâls-jamburu-bia, bâls-jamburubia sbst., a very dark variety of jamburubia, Ptyas mucosus, the Rat-snake or Stout Dhaman.

bhais-jamburu-nari, bais-jamburunari sbst. (1) This name, in Has., is given to Rivea ornata, Choisv, Convolvulaceae,-a large climbing shrub with cordate leaves, beneath and broader than long, and white axillary flowers on 7-flowered peduncles. This plant is called tonamutuara in Nag. and its leaves are used as a vegetable. (2) The same name is given in Nag. to Cryptolepsis Buchanani, Roem, and Schult.; Asclepiadaceae, which the Sadans [call bais lakhan,—a glabrous twining shrub with milky juice, strong, elliptic, opposite leaves, and axillary cymes of pale, 5-petalled, twisted flowers, less than 1" across.

bhâðar, bâðar Has. sbst., any kind of beetle boring holes in green wood, in entrd. to hopo Has. the grub of such a beetle: bâðarko ulidaruko korokosokeda, beetles have made galeries in the mango tree.

bhâoar Nag. (Sad. bhawar) sometimes used instead of nili.

bhâŏar-jāl, bhâŏar-jalom, bâŏarjāl, bâŏar-jalom (Sad., Or. bhāwar)

sbst., a cast-net (Pl. XI, 1). net from which the illustrations on this plate were taken, was of the average size used by the Mundas. Its length is 81 ft, its diameter, when spread, is 11 ft. and its weight 9 lbs. B shows the border running round the net and C the mode of knotting the meshes. The whole fig. A shows a small portion of the lower part of the net with the pockets into which fishes gather when caught. The upper part of this fig. shows the form and comparative strength of the meshes over the central part of the net. The thread used for these meshes is three quarters of a millimeter thick and their size such that nine of them go to a square inch. In the middle of the fig. is the strip of closer meshes which forms the transition from these ordinary meshes to those of the pockets. Here the thread is already one millimeter thick and there are 13 meshes to the inch. Beneath is the part which contains the pockets, it is the strongest: the thread is one sixteenth of an inch thick and there are as many as sixteen meshes to the square inch. The net is not weighted with leaden bullets but with iron rings. F. F. show two of these rings of which there are 180 in the net here re-They are not quite presented. round but more or less rectangular, from five to seven-eighths of an inch long and about one inch thick. Each of them is first tied

separately to the cord which runs between the transitional part and that where the pockets are, and besides this, there runs a double cord through all of them, which is raised and tied in II to the border of the central part of the net, at intervals of six inches. The bhâŏarjalom is either east into the water or used as a drag-net. In this latter case the men drop it after having dragged it some distance and then pull it out by the rope attached to the top.

bhâðarmali (Sad.) sbst., Clerodendron serratum, Spreng.; Verbenaceae. See saramlutur.

bhâora Nag. syn. of daruuru, the Carpenter-Bee.

bhâðra, bâðra (Sad.; Cf. Tam. bura, to bark) Like câðra, kabra, hangera, etc., this is a name given to a dog, no attention being paid to its colour or other characteristics, as it is always a child who gives it the name.

bhâŏra, bâŏra (H. bhaunrā; Sad., Mt., Or., with slight differences) sbet., a spinning top. This plaything is made of hard wood in a shape resembling the ordinary European top, but without a nail and with a rather thick head protruding above. This is called $b\bar{o}$. head, while the rather bluntly pointed basis on which the top spins and which in European or Hindu tops is fitted with a round headed nail is called landi, the bottom. The body is called lay and is joined to the head by the koto, neck. Munda boys to make their top spin, wind the twine not round the foot but round the neck of the top.

bhaora-inum, baora-inum, I. sbst., a game which more or less resembles a game of marbles but is played with tops. There are two camps formed as usual by bangaon. The members of one camp put down (oraŏ Has. ropaŏ their tops in the middle of a circle (dindi Nag. konda Has.) of some 5 ft. radius. The members of the playing camp in throwing their tops have to stand somewhere on that half of the circle which has not been declared jerle, blind, and from there hit the tops which are inside and drive them out of the circle. One of them throws his top: if he idoes not hit any of those lying in the circle, but the top spins well and "dies" outside the circle, he is allowed to throw once mory (misaakanac). If lis top does not spin (burijanae) or spinning "dies" inside the circle, he is out of the game. When the latter is feared, the player may give his top a blow or a kick and so send it outside the circle, to "die", but if in doing so he puts his foot inside the dīndi, the other party scourges him (harsa) with their cords as long as he remains there; he may also be saved by one of h's companions throwing his own top against his, and spinning sending it outside the circle. If he hits a top and does not "die"

inside the circle, he is allowed to throw his top a second and a third time (barsaakanae). Another way of getting out of the game (barg), is to throw one's top in such a manner that it spins on its head (bīdjanae) or to allow it to slip from one's hand, whilst winding the cord around it, and not say: kū! before an adversary utters the same exclamation (kū-kesed).

It has been said that, when throwing, the players may stand anywhere along one half of the circumference; the other half is called jera, jerla, or jerle, and the player who would throw his top from there would be out (jerate, jerlate, or jerletee !gla, or jerajanae, jerlejanae). When all the players are out, the game is lost.

If one of the "planted" (oraŏakan ropačakan) tops happens to be so close to the line that a player can easily reach it with his top held ready to be thrown, he may push it out with his top before he throws it at another. This action is called toko. When all the tops have been driven out of the circle, the game is won. After a stated number (usually seven) of consecutive wins. there is seke, showing of mercy to the other party. But here the other party is not, as in gulinua, allowed at once to play. Two more games have to be played out first : of which the first is called kaŭko-har, driving off the crows, and the last $dq-n\bar{u}$, drinking of water.

II. intrs., to play at tops: dolabu bâŏrainuzte, come let us have a game at spinning tops.

bhâŭri, bâŭri (Sad.; H. bhaunr or bhanwar, whirlpool, bhaunriyānā, to whirl; Or. bhaori; Mit. bhonwrī, cattle vertigo) I. sbst., the sturdy or turnsiek, a discase which causes one to turn round and round. It chiefly attacks goats and sheep, also cats and dogs, and sometimes men: alea mindi bâŭri sabjaia, or tokia.

11. adj., attacked by the sturdy: bâŭri meromkope jomkoa ci?

III. trs., to give to smb. the sturdy: bongagee bâuriakadkoa; najomanko bôuridariakoa mento kain aĭumakada, I never heard it stated that witches can cause the sturdy.

IV. intrs., to have the sturdy: alea meromdoe báitritana.

bhâŭri-o, bâŭri-o p. v., to get the sturdy: hatan bagraŏjanreko bâŭ-rioa.

bha-n-âŭri, ba-n-âŭri vrb. n., the severity of the sturdy and the number of animals attacked by it: banâŭriž bâŭrijana singibura ben-bentane biurjana, he has such a severe attack that he has been spinning round and round the whole day; banâŭriko bâŭrijana gota gudūriren meromko cabagirijana, such a number of goats were attacked by the sturdy that none in the stable escaped.

bhâŭri, bâŭri trs., to hawk, to go about selling things in retail: tisingapa kolomkolom bulum, tamaku, ilirann oro seraliarakoko bâŭriča, at this time of the year

bhâŭri-blsir

bhetagăraj

(the harvest) they hawk about on threshing-floors such things as salt, tobacco, ferment for rice-beer, and the *serali* vegetable.

bhâŭri-q, bâŭri-q p. v., to be hawked about.

bha-n-duri, ba-n-duri vrb. n., the extent of hawking: bandurii bandurii banking tam-kuĭ cabagiritada.

bhâŭṛi-hisir, bâŭṛi-hisir, bâŭṛi-mala sbat., a necklace sold in the markets and believed to prevent or cure the turnsick: it is a string of the seeds of Symplocos spicata, Roxb; Styraceae, a tree not found in the Munda country, but common in Silhet, where it is called buṛi.

bhe Nag. var. of bede, to bleat.

bhēd, bhēde, bēd, bēde (Sad.) I. sbst., knowledge of smth., insight into smth., understanding of smth. : enara bēd aintare banoa; bhēdrako eperantana, they quarrel stupidly, without knowing why, or for scarcely any reason; bhed namtare jālekate āsula, if one has got some special knowledge he will find a living somehow; ama kajira bhēd banoa, or begar bhedram kajitana. thou speakest nonsense, thou dost not know what thou sayest, thou dost not know how thou oughtest to speak.

II. adj., with kaji: the true reason, the true tale: $bh\bar{e}d$ kaji initare namos.

III. trs., to know, to understand, to be versed in smth.: Lego kulilime gomke, lini enkanāe bēdeakada; uri dārāna senkena, kaina bhēdkia, I went to search for the bullock, I could not find out where it was; hos rokiako, kae bhēdkedkoa, they humbugged him, he did not realize it; menaia ci bangaia, kain bhēdkia, I do not know whether he is present or absent.

bhēd-o, bhēdē-o p. v., syn., of aṭā-karo, to be realized, taken notice of, to appear, to seem: nā jaked jetanā aŭri bhēdēoa, there are no signs of it up till now, nothing is yet known about it.

bhe-p-ēd repr. v., (1) to be aware of each other; aururakjaia honana mendo horare kalia bhepēdjana, I would have brought him back, but when we met on the road we did not notice each other. (2) to realize each other's meaning, to have an insight into each other: barankia hoposrojana jetae kakia bhepēdjana, they told lies to each other, none of the two realized that the other was telling a lie.

bhēdbhēdte, bhēdēbhēdēte adv., cunningly; through cunning: okilko bēdbēdte kajiko rēea, pleaders cunningly elicit (ltly., rob) answers in the cross-examination); bēdēbēdēte kulale saḥlia, we caught a tiger through cunning.

bhēdbeora, bhēdēebora, bēdbeora, bēdēbeora sbst., the habits, ways and whole character of a man: en horoa bhēdbeora kaia ituana.

bheda kora Nag. used only in scorn: a short man, of little stature.

bhengaraj bhengraj bengraj, bengaraj (Sad. bengaria) syn. of sarsinranu, sbst., Eclipta alba, Hassk.; Composite,—a slender, diffuse or subcreet weed of damp places, 1-14 ft. high, with opposite, scabrid leaves and small, rayed, white flowers. The juice of the leaves is used to cure sarsingluku (itching toes) and to blacken grey hair.

Bhengra, Bhengra-sadom shat., name of a clan of the Mundas. See kili.

bhengraj, bengraj (Sad.; Or.) syn. of maraz dimena, ibst., Surniculus lugubris, the Drengo Cuckoo, a jungle bird which is most remarkably like a drongo or kingtorow in general appearance and which lays its eggs in drongos' nests.

bhēr, bēr more often bhêr, bêr, syn. of mindinibūr and, in songs, sururi, sbet, a very long trumpet, so long that it has to be supported with a fork or by a second person when in use. It is used all over the country on festivities of any kind, especially marriages, and is blown only by professional musicians of the Dom or Gasi castes.

bhers, Nag. bors, Has. (Sad.; H. bhera) sest., a ram. Occurs also adjectively in the meaning of uncestrated, with mindi, sheep in ordinary talk and in songs with biar: Mod dindi kadsom bera biar jomkeda, hala! hala! Lera kumbar harbia, hala! hala! The uncastrated buffalo has eaten one cotton capsule, hala! hala! Lera, the potter, has driven it off, shouting: hala! hala! forward!

bhēs bēs (Sk. ras, to put en; H. bhes, appearance, dress: baria sipaikim bēs badlakeatekim hijulena, two sepoys came having changed their appearance or attire.

bheta, beta (Sad.; H. bhent, interview, meeting) trs., to meet: pīţren dârfibarakţa mendo kain bhetakţa; bengara kirinin senkena kain bhetakeda, I went to buy brinjuls, I diduot find any.

bhepeta repr. v., syn. of napam, to meet each other: kalin bhepetajanu.

bheta-9 p.v., to be met : pîţrele dâţâbarakja kae bhetajana.

bheta-sonjok, beta-sonjok irs., to meet by chance: bhetasonjokojain. bhetasonjok-o pv., to be met by chance.

bhinsaria, binsaria adj., used with duran and susun to designate a special kind of songs (all in Sadani) and the special dance step which accompanies those songs, sung and danced only after midnight.

bhirkað, bhirkað, birkað, birkað (Sad. bhirkaek) I. sbst., a scare produced by threats of some kind: holara bhirkaðle tisiað bankoa, on account of yesterday's scare they did not come even te-day. This word has a broader meaning than badakað. II. trs. to scare away by threats or threatening actions: dudamulhonko nidadipili tiute soben dudamulkole bhrkaðkelkoa, by taking down their young at night we have scared away all the pigeons.

ohirikaö-n rilx. v., to fly from or

avoid a place on account of a scare: cinamento pitren soben horoko bhirikuonjana?—hatii garjaola, enamento.

bhirtkað-o p.v., to be scared away: kulasoante uriko bhirtkaðjana, having scented a tiger the bullocks were scared (and stampeded).

bhi-n-irikað vrb. n., (1) the amount or intensity of scaring: bhinirkaðko bhirkaðjana miado kako sarenjana. (2) the scaring with reference to time: misa bhinirikaðāteko hundiruarlena, after having been scared away once they have come together again.

bhirikadan adj., looking a fright, having a look that would scare people away.

bhirthaoange adv., with lelq, to have a look that might scare people away.

bhit, bhiti bit, biti (Sk.; II., Sad.) syn. of pacirs, I sbst., a wall.

II. intrs., to make a wall, to raise a wall: ciminum salangipe bhitheda? bhit-q, bhiti-q p.v., of a wall, to be made: ciminam cakar bhitiakana? How thick is the wall?

Note the idioms: lā senoa bhītdo kā handirioa, the first child will die but the mother will live (is often said in the consultation of the omens): bhīt hendirijana, ltly., the wall has collapsed, i.e., the mother died when her child was still a baby.

bhitar, bhiter, bitar, biter (H. bhītar; Sad. bhiter) I. adj., occurs in the idiom: bhitar monte etāe moneakada, jīpōdo enaneae kajijuda, it is in vain that he makes all kinds

of promises, he has other intentions at the back of his head.

II. trs., to readmit into the caste a man who had lost it: bhitarkiale, we readmitted him into the caste. The same trs. occurs in the cpd., hagabitar, syn. of hagajama, to admit as member of the villago community.

bhitar-q, bhiter-q, bitar-q, biter-q
p. v., (1) to be readmitted into the
caste. (2) modified by the adv.
huringe, purage and syn., it is used
to describe the greater or lesser
depth at which an objection is to
be found in a recipient, v.g., water
in a well: kāici aina baksaete
urunauime, mendo purage biterakana, get my scissors from my box,
they are somewhere near the bottom.

bhitar-lataren, biter-lataren, rflx. v., to side in the same lawsuit now with one party, then with the other digri kā hobajanatalea, mid horo goa biterlatarenjana, we lost our lawsuit, one of our witnesses turned against us.

bhitar-panta, bhiter-panta, bitarpanta, biter-panta shst., the story beneath the ground floor, i.e., the cellars.

bhitarpār, bhiterpār, bitarpār, biterpār, biterpār syn. of paromdisum, sbst., the next world: kumbūrukoa barakaiti ne disumre kā hobaoa oro bitarpārre isu dukuko namea, thieves will never prosper in this world, and in the next they will be heavily punished.

bhitarre, bhiterre, bitarre, biterre

adv., inside: biterria, he is inside. With huritge, purage or syn., it is used to describe the lesser or greater depth at which an object is to be found in a recipient: da pura bitarre mena, the water is far down in the well.

bhitarte, bhiterte, bitarte, biterte adv., (very rarely used) to the inside.

bhiter and derivatives; see bhitar.
bhogso-bagel Nag. bugsu-bagel
Has. trs., to pierce suddenly and
once only a soft containant as a ripe
jackfruit, the abdomen, a bag of grain,
so that the contents spurt or ooze
out with an audible sound, bhogso
being imitative of the sound produced. The frequentative of bhogsobagel is bhagsabhugsu.

bhodsobagel-en, budsubagel-en rflx. v., to pierce suddenly one's own abdomen.

bhodsobagel-o, budsubagel-o p. v., to be pierced suddenly so that the contents coze or spurt out.

bhodsoken Nag. budsuken Has adv., modifying sobo with the same meaning as bhodsobagel. It is also used figuratively with uruzo, to come out, of piricutu, the field-mouse, and guru, a kind of large rat: guruko unutulko baiĭa, mojakodipĭli budsukenko urunoa, (or bhodsokenko odonoa), the guru rats make an exit from their holes which remains shut with a thin layer of earth; when they are smoked in their holes they suddenly burst through this thin layer.

bhog Nag. bogo Has. (Sk. H.

bhognā, to enjoy, to suffer) I. trs., to enjoy smth. or make use of it during one's whole life or at least during a rather long time: aputeakamaĕgee bhōgtana, he lives on the produce of his father's labour and with it carries on his own work.

II. intrs., to eat, drink, work like one who is in good health: ne hara isu sirmae bōgola nādoe dangrajana, this ox was in good condition and rendered good service for long years, but now it has become old; en haram isupurae bhōgkeda, that old man enjoyed health and led an active life for many, many years.

bho-n-ōg, bo-n-ōgo vrb. n., the activities of life, nearly syns. with jinid: inia bonōgo niminange taikena enamente nādoe rurajana, he was destined to enjoy life just so long, that is why he has now gone back to the place from where he came), i.e., he has died.

Bhogota, Bogota (Sad. Bhogta) sbst., one of the 4 branches of the Kharwars, originally belonging in all likelihood to the Munda race. They are hinduized and have given up their own original language. They are found in the Palamau hills skirting Surguja, in Torijand Bhanwar Pahar of Chota Nagpur. The head of the clan in Palamau, a notorious freebooter, was promised a jagir if he surrendered, and kept the peace. He did so. But his two sons joined the mutineers. One of them was hanged and the other transported for life and their estate was confiscated. The Bhogtas are said

to have formerly seen service with the Maharaja of Chota Nagpur against the Mundas. They have acquired a certain amount of land here and there, through the disastrous system of mortgages that prevailed till after the last general settlement (see article on bhugut bandha). They are now good cultivators. They also prepare and sell taben (H. ciura), i.e., flattened uncooked rice.

bhoka, boka (Sad. boko; Or. bokkhō) adj., silly: ne sama boka horo jetanāo kae saria, this absolute idiot docs not understand anything at all. Also used as adj. noun and as a nickname. They say also bokha, especially in scoldings.

bhok-bhok, bok-bok (Sad.) I. sbst., imitative of the gurgling of a bottle that is being emptied: botolra bkokbhokiz aiumla.

II. adj., with sari, the same sound: botolra bhokbhok sariin aïumla.

III. trs., to cause a liquid to gurgle out of a bottle by turning it upside down: botoloe bhokbhokkeda

IV. intrs., and bhokbhok-o p. v., of a bottle that is being emptied and also of the liquid, to gurgle: botolo (or botolra da) bokboktana (or bokbokotana).

bhokbhoktan adv., modifying sari, to sound in a gurgling manner.

bhoko-bhoko, boko-boko (Sad. boko-donro) I. sbst., rawness, stupidity: ne horoa bkokobhoko kā hokaotana.

11. adj., unaccustomed, raw, stupid, unpractised: bokoboko horoko utisuti udublekore enan kamiko mundija,

stupid people do not understand the work until everything is explained to them. Also used as adj. noun and as a nickname.

bhckobhoko-q p. v., occurs only in the df. past: bhokobhokojanae, he has become, he is stupid.

bhokobhokotan adv., modifying lelq, atkarq, to look raw, stupid, clumsy.

bhoko-condo, boko-condo adj., used in jokes with horo, a stupid fellow: bhokocondogeac. Also used as adj. n.

bhokoto, bokoto, bhokto, bokto, bhotoka, botoka Nag. (H. bhotā; Sad. bhotā; Dutch, bot) Syn. of tapu Has. I. adj., blunt, in entrd. to leco and bora, denoting the bending in of an edge, and buca which denotes a notch, an indent or jag in an edge.

11. trs., to render or make blunt, to wear the edge of some cutting implement; sarjomdarure haken bhokotokeda.

bhokto-o, etc., p. v., to get blunted: kete darure hake botokataboa. Bhoktojan, bhoktoakan, etc., are generally used as adjs.

III. Figuratively, bhoklo and bholoka are both used as syn. of asadi, to get tired of, to have enough of, and constructed like that word: bolokalina, I got disgusted with it; kajikajitee bokotojana, he got tired of repeating the same thing; bolokagger, aiumla, I have heard it to satiety. N. B. The Has. syn. tapu is not used in this way.

bhol bakra, which occurs in a witch-finder's petition is a corruption of the H. bhala bakra.

bhombora, bombora I. shet., incipient decay of wood, straw, fibre, ropes: bomborarate mad cageograma, the bamboo is brittle on account of incipient decay.

II. adj., of wood, etc., beginning to decay: bombora mad kā patagos, decaying bamboos cannot be interlaced, made into a lattice.

III. trs., to cause the beginning of decay in wood, straw, or fibre: icajatale hundileda, jargī bombora-keda, we had gathered ica brushwood, the rainy season has spoiled it.

IV. intrs, of wood only; to be in the first stage of decay: ne mad bomboratana, linlere rapudoa, this bamboo is decrying, if you press it with your fingers it will break.

bhombora-o, bombora-o, p. v., of wood, ropes, straw, to begin to decay : opatea sida bomboraoa, taŏomte podolaca, the white wood first begins to rot, afterwards it becomes mould; begar da kare alite daru kā bomboraoa, mururamdo mururamoa, wood cannot rot without water or damp, but it can lose its consistency or strength; jometeado kā bomboraoa: baŭua, bubusamoa, to spoil, of eatables, is not expressed by the word bomborao but by baun or bubusamo; lijamente oro busu mente barana kaji darioa bany oro bombora-o, bubusamodo kā, for cloth or straw one may use either bomborag or baily, but not bubusamo. For things that are soft and watery when rotten society is used. For grain and pulses kept

without water after cooking, which spoil and become pasty, the word gajaq is used; this word is also used for jackfruit spoilt by overripeness. For cereals spoilt by fermentation gumaq or papario is used.

bhonda-rās sbst., a late variety of

paddy sown or planted in low fields. bkondo, bhondo, bendo, bondo tre., (1) with Pormesor or Sizbonga as sbj., to render idle and without effect (a prophesy, an imprecation, a remedy, etc.) : Simboraga inia kiriac bondokeda, Singbonga did not sanction the calling down of evil upon that man, and so he made the curse ineffective: Siabonga en buidii bondokia, Singbonga has ceased to countenance that medicine-man, he has stopped the efficacity of the medicine administered by that man. 2) with any other sbj. : to prevent in some way or other from doing a thing : pitte sengle moneakad taikena, am bondokedlea, we had the intention of going to the market, on account of thee we did; not go;

bhōndo-n, bhondo-n, bōndo-n, bondo-n, rīlx. v., 1) to cause oneself to be no longer countenanced by Singbonga: ne buidi kūbe sūbaisilena mendo lōb kae sambraŏdariadeii bondonjana, he was a famed medicineman but not having been able to restrain his greed, he is no more countenanced by Singbonga. 2) to put oneself by one's own fault in the impossibility of doing smth.: pīte senōe bondonjana, it was his

pitte senõe bondokeda, he made the

going to the market impossible.

own fault that he could not go to the market.

*bhondo-o, bhondo-o, bondo-o, bondo-q p. v., to remain without effect. not to be sanctioned by the divinity: ranu bhondojana, the remedy remained without effect : biraio bhondojana, the "sweeping out" of the snake poison was ineffectual; na jaked simānkiria, sasankiria, birjilu kiria oro korakuri kiria ad kulač āra neako aŭrige bondooa, up to this day the imprecatory oath taken on the occasion of a quarrel about the village boundaries, about a burial stone, or about the one who killed some game, the oath never to abandon a wife married without ceremonies, the beating down of the hares between lines of branches strewn on the ground and converging into a net, all these things do not remain without effect. (To the Mundas' mind it seems so strange that the bares should not simply jump over those branches that they ascribe it to a special decree of Singbonga); buĭdiko gononreko bedakere kāre kamikenra gononko asireko bhondŏoa (orodo ranu kako tōea), the medicine-men, if they cheat about the price (of medicine) or if they ask for the remuncration of their (which people must grant them without their asking), will lose their skill (they will no longer hit upon the right medicine). The Mundas ascribe the efficacity of medicine to Singbonga, as may be seen in the buidi joar.

bho-po-ondo, bho-p-ondo, bo-p-ondo, bo-p-ondo, repr. v., to prevent each

other in some way from doing what they intended: bupulaojanakia enkagekia bhopondojana, they engaged each other's attention and so they prevented each other from doing what each intended.

bhondo-bhondo. bondo-bondo, bhoso-bhoso, bhoso-bondea, bhoso, oson-bhondon. ondo-boso. ondon-bhoson I. abs. n., of men and bullocks, laziness, idleness by disposition and character: ne bhondobhondo ciulao kā hokaotana. II. adj., of men and bullocks idle by disposition, shirking work: bondobondo horo kae kamia. Samu bondobondogeae.

Note (1) the idiomatic use of this adj. and of the p. v.; when speaking of rice-beer or tobacco, it means tasteless, to have no taste: bondo-bondo ili sekerage kā pacaŏoa: bondobondo tamāku kā harada. (2) the idiom: bondobondo cadlomten uriko purasako landia, oxen with a long, thick tail are often lazy animals.

III. intrs., (1) of men, to shink work: bondobondobarajadac, he often shirks work. (2) of bullocks, to be lazy: bondobondotanae.

bhondobhondo-n, bondobondo-n rslx. v., to shirk work : singiburae bondo-bondonjana.

of men, to fall into the habit of idleness, of shirking work: hurinate honko kamire kape heöakoreko bhondobhondooa, if you do not accustom your children to work from early youth they will acquire the

habit of idleness.

bhon-bhon, bon-bon syn. of bhanbhon, but used also as follows: trs., to make a hole straight through smth: loĕonra ari neskana maran da bonbonkeda.

bhonbhon-o, bonbon-o p. v., to be pierced straight through: loconari japare oreakan taikena uiudara date bonbonjana, the rice-field near the ridge was cracked, it has been pierced straight through by the water of the first rains.

bhombhom, baombhomge, bhombomtan, bhombenthomken, bombom, bombom, bombom, etc., adv., so as to pierce or have pierced, or so as to be pierced straight through.

bhombhomoge bombomoge adv., so as to get pierced straight through.

bhorom var. of bharam.

bhorom-sorom, borom-sorom I. sbst., shyness, a reason for shyness: boromsoromre boro org giu seledakana, shyness is a mixture of fear and shame: ju! acta sengme, jetan boromsorom banoa, go to him, there is no reason to feel shy.

II. adj., shy: boromsorom horo jetana kae asijoma, a shy man does not dare to ask for smth.

III. trs., with ind. o., to be shy in someone's presence: alam bhorom-soromaina.

IV. intrs. prsl. or imprsl., to feel shy: boromsoromtanae; boromsoromiaina.

bhoromsorom-en rflx. v., and bhoromsorom-q p. v., to feel shy: alom boromsoromena; alom boromsoromena. bhoromsoromge adv., shyly: boromsoromge aintāe hijulena.

bhoronda-ud, boronda-ud var. of bharundaud.

bhorsa, borsa (H. bharosa) syn. of asraë.

bhosa, bosa syn. of bhandua.

bhosa Nag. (H. bhonkna Sad. bhosek) trs., to stab in the abdomen. bho.p-osa rcpr. v., to stab each other in the abdomen: bhoposajanakiz. bhosa-q p. v., to get stabbed in the abdomen: barcatee bhosajana. bho-n-osa vrb. n., the extent of the stabbing: bhonosae bhosalia lail paromuterkia, he stabbed him through

bhaskað, bhosókað, boskað, bosőkað var. of bhasākuð.

and through the abdomen.

bhosko-putam (Sad.) syn. of garaputam, garagarurputam, garurputam, garurputam, sbst., a grey dove as large as a pigeon.

bhoso-bhoso, boso-boso (Sad. H. bhasbhasā, soft, flabby) (1) syn. of bhandusan. (2) figuratively, syn. of bhandobhanda.

bhoso-bondea, boso-bondea var. of bhondobhondo.

bhosonda, bosonda Has. syn. of bozgāt I. shst., (1) a fighting staff, a staff. (2) a pole, as that which is used for carrying a load between two men. (3) used by jokers as a nickname for very stout people.

II. trs, in the cpds. midbhoson-da, barbhosonda, etc., to give smb. one stroke with a staff, two strokes with a staff, etc.

bhotoka, botoka var. of bhokto. bhubhut-bandha var. of bhugut bandha.

*bhugut-bandha sbst., that form of usufructuary mortgage, gives to the money-lender the usufruct of lands specified in the contract for an equally specified number of years on condition that this usufruct extinguishes both the principal advanced and the interest accruing therefrom. It must be carefully distinguished from another form of usufructuary mortgage, called zarpeshqi, mundarized into jorpeski, which extinguishes only the interest on the money advanced and leaves the usufruct of mortgaged land to the moneylender until the borrower has repaid the whole capital.

The Chota Nagpur Tenancy (Amendment) Act of 1903 cnacts that bhugut bandha shall be the only legally recognized form of mortgage and fixes the time limit to 7 years, so that at the end of that period principal and capital shall be extinguished.

This wise measure, like the whole settlement with the record rights of the Aborigines, came unfortunately too late to guarantee the continuance of the Mundas as a distinct race in a country they have the best right to call their own, since all its fields have been reclaimed from the virgin forests by their ancestors. The wounds inflicted on their social and economic systems by the sudden impact of British and Indian influences (for which they were in no way

prepared), are so deep that no remedies lying within the narrowly limited power of legal formalities, can arrest their fatal consequences much longer. The words sahu and mahajan, money-lender, deserve a prominent place on the list in which figure the words arakati, daroga, diguar, diku, dipu, all of which call up in the imagination of the average Munda terrors akin to those called up by the words biz (snake) kula (tiger) and najom (witch). A full and detailed exposition of the practices resorted to by these vampires would hardly find credence among Europeans. The paltry loan of 5 rupees often sufficed to reduce a family to years of drudging slavery, ending generally in the final loss of all its land. Compound interest, varying from 75 to 150 or even 200 per cent, was the rule for a period lasting over 60 years.

It is not to be expected that the Munda unsophisticated should understand anything about percentage. All he knew about money was that the current silver rupee is equal to 16 gandas (annas) and that each ganda contained 4 copper paësa or 2 double paësa called dibua. Even nowadays he will have nothing to do with the small silver coins of 2. 4 and 8 annas, he will accept only the silver rupee and the copper paesa or dibua as payment for work or wares. But the sahu (money-lender) is cute enough to accommodate himself to the meanest understanding: he told the Munda that for

each rupee he borrowed, he should have to pay one ganda or upun (4) paësa sūd (interest) in the month. That is very clear and does not sound very awful to a simple man whose imagination grasps only the 4 pice he hears mentioned, and the stress under which he was compelled to take the loan, led him easily to imagine that he could pay the interest by now and again selling some fowls for one anna or 2 pice a head or a gelded goat for 4 or 5 rupees, and that in the not distant future be would somehow get together enough ready cash to repay the amount borrowed. The first Mundas who fell into the hands of money-lenders certainly nevertrealized in the least that by agreeing to such an interest they laid ropes around their own necks by means of which the moneylender could strangle them to death in a few years' time. For the money-lender reckens only with compound interest, the interest paid at regular or irregular intervals was seldom acknowledged by a valid receipt and when after a few years the Munda was sucd, he would be aghast to hear that he owed more money than all his lands and his whole live stock would be worth in those days. When they had realized that I anna in the rupes per month or 75 per cent per year at compound interest was about as deadly a thing as a bite from a cobra, they were no longer at liberty to keep away from the money-lender, on account of the stress brought on

them by the other human pests that entered their country in ever increasing numbers.

The most repulsive feature of the sahu is that he proportion: the interest he exacts not to the means of the borrower, but to his needs. The greater or more desperate the need of the borrower the higher will be the interest exacted from him. me illustrate this by the situation in which the Aborigines found themselves all over the country during the darkest period of unlimited landgrabbing by Hindu and Mahomedan intruders of all kinds. A zemindar would suddenly sue a likely victim for one or several pieces of his best rice-fields, or, what was as frequent and much worse, he would forcibly cut the crops of the coveted fields. thus forcing the rightful owner to bring a case in the criminal court, which, unable to decide about the claim; to possession for want of documentary evidence, referred the complainant to the civil The Court and pleaders' fees in such cases always greatly exceeded the ready cash which the vast majority of Aborigines had at their disposal at any time of the Hence in either of these two cases the Munda was placed before the cruel alternative of either borrowing the necessary money or of losing his best land and being reduced to extreme distress. He would naturally choose the only chance of saving his property and so take the loan, which would hardly

ever be less than Rs. 100 and often much more. These cases furnished the golden opportunities which the money-lender never missed. Since he knew that the man would take the loan at any cost, the interest would be fixed at 2 annas in the rupee per month, i.e., 150 per cent. per annum at compound interest. Then the unfortunate victim would very often be made to sign a bond for a sum 25 or even 50 per cent. higher than the one he actually received, and so he was foredoomed to certain ruin even if he won the civil case for which he wanted the loan. But it was by no means certain that he would win it. In those dark days, when neither land records nor any other written claims to land existed in Chota Nagpur, cases were, so to say, exclusively decided by the oral evidence produced. It was well known that any number of false witnesses could be had for one rupee and even for 4 annas a In such a game the poer head. cultivator had of course very little chance, and as a matter of fact such cases were generally decided against him.

The money-lender knowing this, would naturally secure himself against the risks arising from the decreased sources of inco ne of his victim by making him sign a mortgage deed of the zarpeschi kind, giving him the usufruct of some of the best of the remaining fields until the capital should be repaid. Even if he gained the civil suit, the

mortgage deprived him of the use of some other valuable fields. He was already unable to get together the sum he borrowed when he was still in possession of all his sources of income. How could be be expected to repay it now that those sources were diminished by the mortgaged fields! Whether therefore he gave the mortgage or engaged himself to pay the compound interest, the final result was generally the same : sooner or later he would have to abandon his ancestral fields and since Chota Nagnur had little or no work to offer to the landless coolie in those days, he had to leave his country too, to gain by day-labour a pittance for himself and his family. wherever it might be found. So it came to pass that the greater and better part of the fields prepared and still indisputably owned by the Aborigines in the beginning of the nineteenth century, had passed into the hands of alien intruders, before the land settlement and the record of rights of the Aborigines was made, and bhugut bandha declared the only legally recognised form of mortgage for the future. But the very large number of cu'tivators still groaning under the various forms of other iniquitous mortgages, deprived the new law of its best effects.

When, in the course of the settlement, Sir Andrew Frazer, then L'eutenant-Governor of Bengal, asked me whether I could suggest some other measures conducive to the ultimate pacification of the

Aborigines, I suggested among a few other measures, that Government should release all victims of the zarpeshgi mortgages by an equitable commutation of those bonds or Knowing the tenacity with which law courts and law men cling to the letter of the law, though it be ever so murderous, I had little hope of this proposal being accepted. However Sir A. Frazer had, in the course of the Chota Nagpur settlement, shown that he had succeeded in keeping his mind immune from the law infection which, in colonial officers among aboriginal races causes irreparable disasters. He accepted proposal, and immediately several Deputy Magistrates were sent from village to village with the power to call before them all holders of mortgage deeds and of deciding whether the original debt was already extinct by the usufract or how much of it still remained. In all those cases in which the decision stated that a certain sum still remained to be paid, the Government immediately advanced the amount as a loan to the debtors and so freed them from their last fetters. This was certainly an inestimable boon for them. Had such measures been taken some sixty years earlier, then Chota Nagpur would now be a very interesting object lesson, showing with what readiness and facility an aboriginal race can, if left in the unimpaired possession of its healthy, social and economic institutions, adapt itself to the most recent development of what is really healthy in modern economy. The readiness with which the Aborigines took to cooperation is, I think, a clear proof of this assertion.

1908 I introduced When in among them a modification of the Reiffeisen system accommodated to their circumstances, I was invited to one of the very first Indian co-operative conferences held in Calcutta. The main question under discussion was the best practical means of raising capital for the co-operative societies just then started in India. I gave it as my opinion that the soundest method was the raising of the capital from the members themselves. This apparently quixotic proposal was accepted with a polite compassion by the members and dismissed as altogether irrealizable. I went back to Chota Nappur, held numberless meetings all over the country to explain the advantages of co-operation and then told them that there were two ways of getting the necessary capital; one consisted in the taking of a loan and then trying to repay it gradually by demanding from the borrowers an interest slightly in excess of that which was due on the capital borrowed, adding however, that this method was tantamount to digging a second hole for the purpose of filling in the first one made by the loan, and continuing the hole digging for God knows how long, and that it had the further inconvenience that one serious loss

which might occur at any time, jeopardized the whole undertaking.

The second method consisted in the making of one great effort by each them: they must make up their minds to contribute half a rupee each as entrance fee and three rupees as share capital, for which they would claim no interest during the ten first years. They must not come and tell me that that was impossible! They could do it easily by selling some more of their fowls and goats and especially by drinking less of the dirty stuff sold at the grog shops. (I may here add that great numbers joined the temperance league after its advantages had been made clear to them). well they understood all this is shown by the fact that in a short time close upon 10,000 members were enrolled and that much of the ready cash possessed by a certain number was handed over to me as bank deposits. When at the next yearly provincial co-operative conference I stated in my report that the bank of the Aborigines disposed now already of a capital exceeding 50,000 rupees, all contributed by the members, the president asked me to explain to the conference how I had managed this. I answered. not without a little bit of interior malice. "In last year's conference I explained how it might be done but the members did not see how it could be done. I then went and explained it to the Chota Nagpur Aborigines and they understood and

did it." As far as I am aware they were up to 1914, the only Indian agriculturists, who contributed the capital themselves and, in a general way, showed so much interest in, and appreciation of, co-operation.

bhulnar, bhuniar, bulnar, buniar (II. bhūin, the earth, ground; bhūīnhārī, land let at a low rent to military retainers) sbst., any of the Aborigines of Chota Nagpur, claiming to be a lineal descendant of the original founder of the village he lives in, and therefore claiming the land he cultivates. as ancestral property for which either no rent is due to anybody, or only a small quit-rent payable originally to his village chief for the rajah. The of this word as officials, has varied considerably. 1830 Major Hanyngton Bhooi: in 1839 Dr. Davidson writes Bhoonear; in 1862 Mr. Rakhaldas Haldar, the first bhuinhari Commiswrites Bhooinharee. The spelling now officially adopted in the court language of the Ranchi district is bhuinhar.

N.B. Bhuinhars or Bhuniyas of Bhuiyas occur as caste names of five distinct tribes, found in different districts of the North-Western Provinces and Oudh; Bhuiher is the name given by Dalton to a small tribal remnant in Surguja, and Boear the name of a similar remnant in Surguja, is probably but another form of the same name, though the respective owners of these two names repudiate relationship with each

other. All these caste and tribal remnants have, according to both Dalton and Crooke, closer physical resemblances with the Dravidian than with the Munda race, and in important religious rites and social practices differ from the latter, so that they may safely be considered as Dravidians.

bhuińāri, bhuniāri, buińāri, buniāri (in court language bhuinhari) adi... belonging, pertaining, relating to bhuinhars or original settlers in a Chota Nagpur village: bhuĭnāri hatu, a village in which there are legally recognized bhuinhars: the village of which one is a bhuinhar: bhuinari ote, ancestral land, legally recognized as such: bhuĭnāri paemās, the bhuinhari settlement commenced in 1869, for the purpose of ascertaining 'and registering the exact amount of land, claimed in each village as ancestral property by the Aborigines on the one hand. and those which were claimed as personal property by the newly intruded middlemen on the other.

*This settlement reveals the full extent of the appalling ruin brought on the Mundas' economic and social system by their contact with the Aryans. The first ascertainable jagir, i.e., grant of a village, made by the hinduized rajahs of Chota Nagpur to one of the Hindu middlemen called into the country by them, is dated 1667. Up to that date every Mundari village had been in the full enjoyment of the rights, privileges and the social and

moral safeguards the race had laid down in the immemorial customs regulating the life of the village community. And now, in 1869, it was found that in the \$5 parganas alone, to which this settlement extended, 2,482 villages had lost all these rights and advantages, only comparatively few scraps of land being left to them as ancestral property. In the other parganas things were not much better; and the last settlement of 1902 found in the whole of the estate under the maharajah of Chota Nagpur only 152 villages in the poorest parts of the province, where there was little to rob, which still preserved the greater part of the ancient rights. The area within which these 152 villages lie, is hardly more than one per cent. of the maharajah's estate. In 1765, just 98 years after the first grant to an alien. Nagpur fell under British suzerainty together with Bihar, Bengal and Orissa: in 1772 Captain Camao led the first English force into the Palamau district and received the rajah of Chota Nagpur as tributary chief. In 1806, the zemindari police, with Hindu zemindars as darogas and aliens as chowkidars. was introduced by the order of the E. I. Company, and in 1817 the country was brought under direct British administration. It is an fact that undeniable the vears elapsing between 1805 and 1895 were the most fatal ones for the in particular and the Mundas

aborigines in general. This is the more surprising because all that we find recorded about that very period, shows that the first English officers were favourably impressed by the Mundas' courage and truthfulness. All of them discovered almost immediately that they were severely wronged by their zemindars, all of them tried personally to remedy their grievances and several of them recommended very wise measures to Government. Though these were not always accepted as they stood, the Government took measure upon measure inspired solely by the very best intentions. Several of the first officers clearly recognized some of the essential features of the Mundas' land-system, and at least one of them, Dr. Davidson, who had spent more time than any other among them, admitted their intelligence; for he writes, "The Kols are an intelligent people, as much, if not more so, than the labouring class of any part of India which I have visited." strange but true that this opinion was not shared by most others; for Mr. Ricketts in his report of 1855 regretfully admits this when he states that in spite of the opinion of that very intelligent officer, the Kols had, with very few exceptions, been regarded by the authorities as unfit to run with a letter or carry a spear. In spite of this it is quite sure that the Government and the great majority of its officers were full of the best intentions for the

good of the race. And yet all the measures taken invariably failed of the intended effect. Where then have we to look for the solution of this riddle?

Nearly all the circumstances concurred to bring about this result; but the main causes may be classed under the following heads: I. The general inability of two entirely different civilizations to understand each other. II. The general character of the Hindus and Mahomedans introduced into the country by the rajah. III. The ever increasing demoralizing and disconcerting effect the successive phases of the struggle had on the Mundas.

I. There is nothing more difficult than to entirely disengage the mind from all those never questioned and vet unproven and sometimes erroneous assumptions, presumptions and presuppositions and all those unsuspected and yet so frequently unfounded and dangerous prejudices. as well as those numerous groundless apprehensions and fancied impossibilities forced on it by the whole social, economic and religious system in which a man has grown up. To emerge out of, and rise so far above, this mental atmosphere as to realize clearly that forms of civilization differing from one's own. may not only exist but be equally requires mental powers possessed by very few men. truth of this is shown by the fact that wherever differing forms of civilization came into contact or

conflict. the respresentatives of either called each other barbarians, savages or similar ungenerous or contemptuous names. \mathbf{And} even if a man has risen to such a realization, he still remains very liable to misinterpret the various features of a foreign civilization because he tries to explain their origin and raison d'être from his own stand-point from which they generally could hardly have sprung, and from which therefore they will needs appear either quite wrong or at least faulty and of inferior walne. It was therefore quite natural ffor the first English officers not even to suspect that the Mundas, so scantily clad, so wretchedly housed and in all outward respects so backward, had, besides a morally high and well defined family and social organization, also an equally welldefined, purely democratic landsystem, the like of which they had seen nowhere in India and did not survive anywhere in Europe if it had ever existed there at all in historic times. It is in Chota Nagpur that they, for the first time found themselves face to face with a race, whose ideas about the greatest social economic questions were diametrically opposed to their own. the English mind cultivated land does, so to say, necessarily suggest two distinct persons, holding almost antipodal positions society, namely one who owns

that land, a landlord, and anothe who cultivates it, a tenant or farmer. This latter, though absolutely indispensable, stands socially and politically so low, that his very occupation is generally looked upon as incompatible with ownership of land: whereas the landlord, though perfectly useless as far as cultivation is concerned, occupies such a conspicuous place in society and politics, that the average especially at Englishman would, time, find it difficult to society without the conceive a traditional landlord. And had found the same or a very similar state of things in all those parts of India they had seen so far. In a word, they were merged in that mental atmosphere which, from time immemorial lav over the Arvan and several conquering races, and which rests ultimately on the assumption that conquest creates the legitimate title to proprietary rights over land.

The Mundas on the contrary still cling to the more original and unimpeachable morally more principle that the title to personal property rises in the first instance out of creative or formative work. Hence according to them, the man who first turns a piece of forest or unoccupied waste land productive fields, becomes thereby the owner of those fields, even as the one who first shapes a piece of wood into an axe-handle, becomes the owner of that handle. Hence

to the Munda's mind cultivated land suggests only one person, namely, a cultivator. For such a person as a landlord the Mundas have neither room in their economic system nor a word in their language : and up to very recent times the very concept was wanting in their minds. When recently the Aryans forced that concept on them, they did not trouble to coin a word for it nor did they, for a long time, deign to borrow the Hindu equivalents English word landlord, they simply called those people Diku, Hindu or alien. Not even to their own rajah did they ever concede a shadow of proprietary rights over the land they cultivated, as is shown in the article under the word canda. Such claims could not but appea as fantastic to the English as the claims of the Hindus appeared to the Mundas. The claims of the Hindus on the contrary harmonized perfectly with the ordinary English notions and possessed the great advantage of being supported by title-deeds or grants, written in recognized the legally forms obtaining in the adjoining province of Bihar. As against all this the Mundas had no written laws, no written records of any kind and they were of course unable to explain their economic system in anything like clear terms and well reasoned expositions. What worst of all is the fact that the little they could say to the new masters

of their destiny had to be interpreted in the language of their enemies by those very enemies, who had no interest whatsoever to plead for them. True, they were probably convinced that they had proved their case to the hilt when to the landlord's claims they had opposed their stereotyped sayings: "We have snatched the fields from the jaw of the tiger and the fang of the snake, we have ploughed and sown, Singbonga sends the rain and sunshine! What has the Diku done that we should pay him anything?" and that other one: "The burial stones are our title deeds." Little did they suspect that the presupposition on which the whole force of these statements rests, namely that all the members of an original Mundari village were joint-owners of the whole village on account of their direct descent from the original founder, whose title rested solely on his being the first occupant and the first tiller of that spot, at a time when there was no rajah of Chota Nagpur as yet, this presupposition, I say, did not exist in the English mind and would not have been accepted at once and without much argument by the English, even if it had been presented to them in clear and explicit terms. For, whatever grain of truth there might be in the unheard-of claims of the illiterate semi-savage Mundas, one thing appeared plain and indubitable to these officers. namely that there must be a royal power also in Chota Nagpur, having a right to grant estates within his realm to persons he chose, and therefore the claims of the Hindu estate-holders, supported by legally correct title-deeds, must in the main be correct. The only thing possibly wrong about them might be illegitimate exaggerations and violent or unlawful attacks on aboriginal estate-holders

This was the view very soon adopted by all those officers who were clear sighted enough to conclude from the constancy and the energy with which the Mundas maintained and fought for their claims as well as from the evidently brutal and very ambiguous character of the so-called zemindars, that there must be some real foundation to them. Since it was mainly mankis and mundas, i.e., pati and village chiefs who came forward in defence of the race's original rights (which from the Mundari point of view was exactly what might be expected), the English officers concluded that these must have been the original holders of estates granted by the rajah and that a number of them had been wrongly ousted the more recent Hindu grantees similar estates. From this assumption of theirs it naturally followed that the rank and file or the bulk of cultivators were rayats. i.e., tenants under the village chiefs (mundas). Thus their English or rather Aryan assumptions betrayed them into dressing the land-system of the Mundas in an Aryan garb,

which would fit very well into any part of Bihar and Bengal: "The ordinary villager is a rayat or tenant under the munda, who holds the village as landlord under the manki and this one is the original landlord to whom the rajah has granted the estate, i.e., all the villages of a socalled pati or parah (district)." This very soon became the official view and it remained so up to the settlement of 1902. The reports of such men as Hanyngton, Dr. Davidson, Ricketts and others, in which this view appears, not as yet in so many clearly formulated terms, but in its embryonic state, show how well these men felt for the aborigines and how anxious they were to proteet them against their aggressors. But a look at any of the typical cases with which the courts were flooded, shows how fatal this view was for the Mundas, especially after 1806, when the zemindars were exercising the police powers and there was only one British officer administering justice over more than 12,000 square miles, having only Hindus as assistants here and there. The East India Company, it seems, was of opinion that the zemindari police was useful in other parts. But in Chota Nagpur it amounted nothing less than the appointment of the wolf as shepherd. The following passage from the minutes of Mr. Blunt about the causes of the rising in 1832, explicitly states the fatal view and severely blames the Indian Government

servants and especially the zamindari police in Chota Nagpur: "It now appears that in the Pargunnahs Sonepur, Tamar, Silee, Baranda and Boondoo, in which quarter the insurection in Chota Nagpur commenced, most of the hereditary proprietors, the MOONDAS and MANKIS, have been dispossessed of their lands, which have been transferred in farm to foreigners (thikadars and mahajune)...It further appears that the most grievous oppression and exactions have long been practised by the native officers of Government, especially the Police Darogas..." Of these Ricketts writes "However carefully his (the supposed Mundari and other aboriginal rayat) rights may have been ascertained and recorded, if the Zamindar Daroga is resolved he shall go, he must go; his ruin may be effected in a hundred ways, and if he resist, will be effected, though the officer in charge of the District be his friend." Even when, in 1854, the zamindari police was replaced by the ordinary police and Chota Nagpur was joined to Bengal as a non-regulation province, no very noticeable improvement took place in the lot of the Mundas for the following reason: When in 1822 Jagernath Sahi Deo became rajah at the age of 19, a crowd of Mahomedan, Sikh and Pathan brocade-cloth and horse dealers were given temporary leases to collect so called rents in villages, in order to thus pay themselves for the wares

they had sold at the rajah's court. These low ruffians, armed with the well known iron-bound, long lathi (bamboo stick) beat out of the people whatever they could. And year by year the amount of documentary evidence in the shape of court decisions against the tormented aborigines accumulated more and more and tied the hands of even the few however. English officers. intentioned they might be. But up to quite recently the majority of the cases were decided by native officers who had as little sympathy for the Munda race as they had understanding of its land system. Mr. Sarat Chandra Roy, bimself a Hindu. writes in The Mundas And Their Country, on page 224: "The Hindu Judiciary of that time, in some instances, would seem to have betrayed an undue partiality towards the Hindu landlords. Rightly or wrongly all aborigines have up to date, little or no confidence in the impartiality of Indian policemen or magistrates. This is not surprizing in the face; of all that they have suffered from those Hindus and Mahomedans, whom the rajah had brought into their country."

II. Chota Nagpur offered no attractions to the respectable classes of Hindus. Those who came in were mainly adventurers of some military castes, merchants and money lenders whose sole aim was to enrich themselves as fast as possible, and the rabble that followed them were ever ready to do anything demanded of

them from perjury to the foulest violence, not excluding murder, which up to the second half of the nineteenth century was easily hushed up.

III. A third cause facilitating the rapid break down of the Munda land system was the demoralizing and stupefying effect the sudden changes in their country had on the aborigines themselves. As they themselves expressed it, "a new world had come upon them ", and this world was too full of incomprehensible riddles to be understood by them and too full of the most cruel injustice not to be hated by them. They are in no sense an aggressive or warlike race but rather yielding to a fault. When, in the course of the 17th century, brute force and injustice coming from the northwest, robbed them of their proprietary rights in village after village, they preferred to leave the lands their ancestors had prepared, to the rapacity of their enemies rather than to cultivate them as mere tenants at will; they moved eastwards and southwards deeper into the forests, there to prepare new homes for themselves and the shades of their ancestors. This accounts for the numerous Mundari village names in tracts where for nearly 200 years no Mundas have been living. But in the beginning of the 19th century there were no more forests to which they might Then they rose several retreat. times in defence of their last homesteads, and they would no doubt have succeeded in defending themselves more successfully had they not been confronted by the English whose assistance their new vassal, the rajah of Chota Nagpur asked against his rebellious subjects. The British occupation, brought the Pax Britannica, a real boon for many a distracted province; but it turned to the ruin of the Mundas owing to the inability of the two diverging civilizations to understand each other.

For it forced them to stand by in idle stupefaction and see how those very Dikus, whom they felt able and ready to deal with, if only left alone with them, now wrested from them field after field, village after village and pati after pati, and right after right, by means of a new kind of war, the nalīs-palīs, as they call the law court proceedings. Of the nature of these they had not the faintest notion, but they soon realized that it must be a terrible weapon since it so quickly dashed to pieces their whole economic and social system, transferred, sometimes in a single day's time, formerly undisputed lands to aliens, whom everybody knew had quite recently come to the country with little more than a brass pot in their hands and a rag on their shoulders, and thus changed into harrassed rayats or real serfs thousands of men who considered themselves and really were freeborn men, and whose rights had up till then, never been questioned by

chief, manki or rajah. Up till then not even a Munda not belonging to their sept, could possibly have become chief in any of their villages or manki in any of their patis, but now they suddenly saw, not only outsiders to their sept, but strangers to and enemies of their race, forced on them as chiefs and masters of their vatis. nay, of their very villages. Why! it was altogether unthinkable, very contradiction in terms! was indeed. But they soon found that the new kind of war so suddenly sprung on them, powerful was enough to turn the unthinkable into dire realities and contradictions in terms into irresistible facts. they made up their minds to use that weapon themselves to recover by its means what through it they had so rapidly lost. The incessant lawsuits they were now involved in brought it home to them that truth had not only no practical value any more, but that it could become at times terribly dangerous, whereas lying and deceit, were, if not always, at any rate nearly always the only means of keeping one's own and acquiring what belonged to others, And so lying and deceit in public life became to a great extent the order of the day. In this way the aliens, after robbing them of their rights and their property, robbed them of something much more valuable still, their acknowleded truthfulness, and thus of their right to respect and sympathy. Their lies in court were clumsy and easily

detected. This and the sardar laras described in the article under that word, alienated the sympathies of most of the more recent officers and there arose between them and the local Government a mutual distrust which eventually reached such a height that most court decisions between 1890 and 1895 were given against the aborigines. The then Deputy Commissioner Col. Gordon was apparently convinced that the poor zemindars, as he put it were the innocent victims of the obstinate Kols. These latter, unable to understand, how the law courts could continue to give decisions against them which from their point of view were so evidently wrong, had, already before 1869 come to the conclusion that the local Government officials must have been gained over to the zemindar's side. This misled them into most stupid, and for them very fatal suspicions and errors. In the article under dipu I have explained how a number of them refused to accept famine loans from the local Government. Something similar happened at the time of the bhuinhari settlement. was solely made to secure the aborigines against future attacks their remaining ancestral fields and to give to all who had been wrongfully dispossessed during the previous twenty years a chance of recovering what they had lost; it expressly provided that every one might bring a suit for recovery before the special Commissioners.

This amounted to a public admission by the local Government, that the aborigines had been wronged by the aliens and to a declaration that it was ready to do all in its power to restore to them what they had lost. But even this failed to restore the For at the very lost confidence. beginning of the settlement operations a rumour was started and kept alive by dexterously remindars that the settlement was intended to find out the exact number and size of the bhuinari fields in order to exact a heavy rent for each plot. Hence a certain number of aborigines declared no fields at all as their own and many more declared less than they really possessed. So it came to pass that all those fields which were claimed as bhuinhari, were irremedially lost to the owners and to the race. For the mere fact of their not Laving been claimed as ancestral property amounted to the legal declaration that thev belonged the zemindars, either majhās (personal property) of the landlords or as rajkās (land leased out by the landlords against payment of rent). The Mundas did not even suspect that their foolish action amounted to such a legal admission, because they did not admit the assumption or presupposition on which it rests, namely, the presupposition that the ultimate owner of the village is the Maharajah of Chota Nagpur. The Government did not touch this

question, nay, it excluded it from the scope of the settlement by limiting the powers of the special Commissioners as it did, although it continued to act on the wrong assumption as it had done all along. This is the great flaw of the settlement and the reason why it actually increased the unrest in Chota Nagpur instead of allaying it. For by acting thus it prejudged the main case and claim of the Munda race without having actually heard and examined it, namely, the claim that the real and ultimate owner of the Mundari village is the village community. When in 1902 this claim, which lay at the root of all the unrest in Chota Nagpur, came up for discussion in the khuntkatti settlement and was decided favour of the Munlas, then this tacit prejudging of it had created so-called vested interests in 99 per cent of the villages that were then protected by prescription. Truly a tragic result of the inability of two different civilizations to understand each other. This is all the more sad because the only measure. which could to some extent have mitigated the fatal consequences of this unconscious but all the same unjust prejudging of the race's claim was at the enl of the khuntkatti settlement refused by a mere accident and the refusal was based on the very assumption, which the settlement itself had aknowledged to have been wrongly applied to Chota Nagpur, as will be shown in

the article under khuntkatti. The manner in which that fatal assumption worked out its destructions in detail will be shown in the articles under nalis. demani nalis and phausdari nalīs. There it will be made clear how honest, painstaking, well-intentioned officials were, without suspecting it, betrayed into legally sanctioning the commission of crimes they themselves hated and abhorred as much as any honest man in the world. It was the fatal assumption which veiled their eyes and guided their hands when with a few dashes of their pens, they forced free owners of fields they and their ancestors had made, to henceforth till those fields as mere serfs or to go into exile and despair, when they in the same way broke up the ancient peace and order of villages, filled whole districts with strife and destruction and smashed into atoms a millennial economy and social system full of wisdom, and thereby threw the remnants of the race into circumstances in which it can hardly be expected to survive much longer.

bhui-nim (Sad.) syn. of kalămeg (H.) sbst., (1) Andrographis paniculata, Nees.; Acanthaceae,—the Creat, an erect annual herb with quadrangular stem, lanecolate, opposite leaves and two-lipped white flowers with dark purple lines on the lower lip. A saturated infusion of the whole plant in a dose of about half a pint, is administered to fever patients. It is considered as a

specific. It is widely sold in the shops under the name of chiretta. but is not the true chiretta, which is called tabenbā. (2) Canscora decussata, Roem, and Schult. : Gentianaceae, -an erect, branching, annual herb with opposite leaves, four-winged stem and calvx, and white flowers. It is used like the Andrographis as a fever remedy: the fact that it is also called saharkapibihir, shows that it is also used as a vulnerary remedy. It is also sometimes called tabenbā, but the true tabenbā (chiretta) is Swertia affinis, Clark, ; Gentianaceae.

bhulaŏ. bulao (H. bhulana, to cause to forget) 1. adj., apt to someone's mind : bulad engross kajiko alom kajiaina, do not try and keep me back with interesting talk. II. trs., to engage someone's affection or attention so as to make him forget or be unwilling to go elsewhere: hola cinamente iskulte kam hijulena? - gatiko bhulaokina; jagartee bhulaokina, he engrossed me with his talk. Note the idiom : in bulao mentee nuia, ji bulao mentee senojana. he seeks forgetfulness in drink, he has gone elsewhere to find forgetfulness. Ji bulaon, rfix. v., is used in the same meaning: iī bulaontanae.

bhulað-n, bulað-n rfix. v., to be intent on some work in hand, to be engrossed with, to be entirely engaged in, or taken up, by some occupation se as to forget or emit another one: uriko kake gupijana, iroma bulaðnjana.

bhu-p-ulaö, bu-p-ulaö repr. v., to engage successively each other's attention so as to forget or be unwilling to go somewhere else: tisingapa Soma oro Mangra janaökin bupulaötana, these days Soma and Mangra always keep each other away, v. g., from the school; honko aiubjana, haiko sabreko bupulaöjana, the children have been overtaken by the night, they were engrossed in each other's fishing.

bhulaŏ-o, bulaŏ-o p. v., used in the same meaning as bhulaŏn: olren bulaŏakan taikena. N. B. Instead of, v. g., bulaŏjanain, one may say also aina jī bulaŏjana.

bhu-n-ulaŏ, bu-n-ulaŏ vrb. n., (1) the action of trying to engage someone's attention so as to prevent him from going somewhere: inkua bunulaore alom bedana, don't let thyself be deceived by the means they take to prevent thy going. (2) the being engrossed in smth.: tas inuara bunulaogem ririnakada? Dost thou not remember how one day thou didst forget everything else while playing cards? (3) the extent to which one is engrossed: bunulaoko bulačkia mandi jom rati urunamkeda, they engrossed him so much that he did not even remember when it was time to go for his meal.

bhumbri, bhumburi (Sad. bhambura) sbst., a pimple, pimples: balbalbhumburi, prickly heat.

Bhumij (children of the soil) sbst., that branch of the Munda race met with between the Kasai and the Subarnareka rivers. From the settlements the Bhumijs formerly possessed North of the Kasai they were expelled by Aryans of the Kurmi caste. What Col. Dalton writes about them may be summed up as follows:

Their appearance is inferior to that of the Singblum Hos and to the best types of the Mundas on the Chota Nagpur plateau. Those of them who live near the borders of Chota Nagpur, call themselves Muras and do not discriminate between themselves and the Mundas. Those of Dalbhum are called Matkums both by themselves by the Hos. They maintain that they are autochthons, and disown connexion with the Munda race. Further East they call themselves Bhumij of the Sirdar caste. These are entirely Hinduized and repudiate all connexion between themselves and the Munda race. Though they keep the Hindu feasts, they still stick to their sarnas in which thev offer sacrifices to their former bongas, and still eat fowls. Nor have they given up as yet the characteristically Mundari dancing meetings called buru or jatra. (See the articles under these two words.) The chiefs or rajahs of these subdivisions are evidently belonging to the same race as the bulk of the people, "but," says Dalton, "the only one among them whom I found sensible enough to acknowledge this, was the rajah of Bagmundi ". The others had

family legends made for them, just as the rajah of Chota Nagpur.

The Bhumij of the Jungle Mahals, nicknamed Chuars, seem to have been the most turbulent and pugnacious lot of this branch of the race. This fact prompts Dalton to write the following sentence which reflects great credit on the Mundas: "I do not know that on any occasion, they rose like the Mundaris, simply to redress their own wrongs."

bhusi, busi (H. $bh\bar{u}s\bar{u}$; Sad.; Mt.) I. sbst., chaff of pulses.

II. trs., to produce or collect the chaff of pulses: misamisa dalile jomea, ciminarale busiña? How could we possibly collect chaff, it is rare that we eat pulses!

bhusi-q, busi-q p.v., of chaff, to be produced: mod salara ciminara busioa? How much chaff will come out of one maund of this pulse?

bhusundan Nag. var. of bhandusan.
bhuti, buti (Sad. a day's wages;
H. butti, provision for a day's
journey) syn. of nala, I. sbst., daylabour for wages in kind, a day's
wages (only of wages paid in kind):
butipe namakada ci? Have you got
your day's wages? ne hature buti
kā namoa, no work for daily
wages in kind is to be got in this
village.

II. intrs., to work for daily wages in kind: butitanako; butitijana, he has gone to work for a day's wages.

bhûs, bûs (Or., Sad. field rat which digs its galeries between the roots of trees) sbst., Nesocia bandicota, the Bandicoot, a very large-sized rat.

Bhûs sbst., name of a clan of the Mundas. See kili.

by a full meal: setara bī menagea, I have had a full meal in the morning and have no appetite or hunger yet.

II. trs., to cause smb. to eat his fill: tantan pirired gupikedkoa, kae bikedkoa, he took them to graze on a high ground with very short grass and did not afford them their fill.

 $b\bar{\imath}$ -n rflx. v., to satiate oneself, to eat to one's hunger: sangateko $b\bar{\imath}njana$, they made a full meal of sweet potatoes.

bī-o, bī-u p.v., (1) to get a full meal, to be satiated: sadom hurin tasadte kae bīua; bījanale, lāile bījana, mandile bījana, or alea lāi bījana, we have our fill. (2) sbstly., a full meal: mandi sareakana ei?—mod bīuleka mena. (3) adily., satiating: buluntamāku ena bīo cīzdo kā.

bi-n-ī vrb. n., the extent to which the stomach is filled: binīī bījana, dā raţi kae daritana, he has eaten himself so full that he cannot even drink water any more. (2) the satiety produced: setarā binī menagea, kae atiutana, (the bullock) is still full from this morning, it does not graze.

bīoge, bīuge adv., so as to fill the stomach: jomtan jomtando bīoge jomeme, alom adacoţana, whilst thou art eating, eat thy fill, do not take less. by childish for birid, to rise, to get up: bi or! bime! stand up; bitaime, put the child on its feet.

bia (Sad. Beng. biyāh) sbst., occurs in the Asur legend instead of arandi, marriage.

bial-bočol. bian-bočon used describe the graceful, wavy and withal rapid movements of narrow strips of cloth or paper fluttering in the wind which carries them away, of the sinuous flight of certain birds, of the undulating or wriggling movements of certain fishes, and the like : garagarate landoe bianaparadise fly-catcher the bočona. (a bird with a very long tail), flying along the stream with wavy movements. In graceful this example taken from a song, bianbogon is used intrsly. It may be used also in the rflx. v. : lan cêrê bianbozonentana. When these jingles stand as adv., they generally take tan as afx.: bin bandare bian-Lozontane paromjana, the snake swam across the bund with graceful turns and twists.

biar sbst., (1) a full-grown, uncastrated male buffalo, in entrd., to biarhon, a young male buffalo and haram biar, a castrated buffalo: miad biar org haram biar hopotakena; alea api biar menakoa ad apia bāisi. (2) a male bison. (3) figuratively, young men in full bodily vigour: bodetea biarkoi a atkarlepea! Come on this instant you mighty youngsters; I shall test your strength.

biar-o p. v., of male buffaloes, to

become full-grown or full-sized, simin sirmare kerako biaroa?

blar-buil, buil-blar Has. syn. of katköödnärt Nag. sbst., Calonyotion muricatum, Don; Convolvueae,—a cultivated, large, herbaceous climber with muricate stems and rose-purple flowers. The clavate pedicels are eaten! as a vegetable in Nag., not in Has.

biara Has. bira Nag. (Sad. Or. birā; efr. H. bīar, seed-bed). I. sbst., seedlings of the rice plant, or of kode, Eleusine Coracana. Rice succeeds best if it is transplanted. Hence it is sown first very densely on a carefully prepared field. When it has reached the required height it is plucked out, tied up into little bunches and carried or carted to the larger fields into which it is then definitively transplanted at distances about 4 inches. averaging planting must be done in favourable, that is in very wet, weather. Kode seedlings, if well developed, must be given a berth double that width.

II. intrs., to sow paddy or kode for seedlings in a special field: nereko biarakeda.

biara-q p. v., to be sown with a view to transplantation: cimin sala biaraakana?

bi-n-idrd vrb. n., (1) the sowing in view of transplantation: misa binidrd kā omonjana, eta somtele biarakeda, the seed lings of our first sowing did not come out, we have sown afresh. (2) the manner of sowing: nea okoĕa bisidrd? Who has

sown seedlings like this? (3) the amount sown for transplantation: biniarae biarakeda Saraga musinte miad potome cabautarla, the Saraga sowed such an amount for transplantation that he used up a whole bale in one day.

biarage adv., applying to very dense sowing in an ordinary field.

bia; a-giri trs., to sow too thick: naminaape bia; agirikeda kaci, tugutuguua, you have sown it much too thickly; it will, of course, not develop properly.

biârâgiri-o p. v., to be sown too thickly.

biara-gora sbst., a field chosen to grow seedlings.

bibi freq. of $b\bar{\imath}$, I. intrs., to get one's fill: tala cipi mandite $k\bar{\imath}$ $bib\bar{\imath}a$, nobody makes a full meal on only half a bowlful of (cooked) rice.

II. trs. caus., to give a handsome meal: kamido khūbe kamirika laido kae bibīta, he gives an amount of work, but not enough to eat.

bibl, bibin sbst., childish for bin, snake, and other creeping creatures as caterpillars, worms, scorpions, centipeds, etc.: hante alom sena, bibi menaia.

bibibibi intrs., to call out repeatedly bibi! A snake! A snake! ne hon canji namakajae bibibibijada? What orawling thing has that child met, thus to shout bibi! bibi!

bica syn. of bikarâ I. adj., with hon, a child of a teasing disposition. II. trs., to tease smb: bicallako.

III. intrs., in the indet. ts., to be

wont to tease : alom bica.

bi-p-ica repr. v., (1) to tease each other: bipicakenale; alope bipica. (2) in the indet ts., to be addicted to teasing: alom bipica. (3) adj., with hon, a child which is in the habit of teasing others.

bica-q p.v., to be teased.

bi-n-ica vrb. n., the amount of teasing: musia binicako bicakja orodo en honkolo kae jamana, one day those children teased him so much that now he keeps aloof from them.

bica, bica-diri (Sad. bicā; Or. bicī) sbst., stone ore: meredbica, stones containing iron; tambabica, copper-ore stones; samrombica, stones containing gold; môre sirmalekatā ate Bera-Labagare rupabicako urtana.

Note the idomatic use of diribica, with the afx. te and an inserted prnl. sbj., to go and collect a particular stone ore, generally iron ore: diribicatint ana.

bica-dura sbst., iron-ore dust: kerketa bicadurateko herkia, they threw ore-dust at the shrike. (Asur legend).

b.ca-gurulu Has. syn. of hende gudulu Nag. sbst., the variety of gurulu (Panicum miliare, Lamk.; Gramineae) which ripens the earliest of all, i.e., about the 2nd week of August. Its seeds are black.

bica-mered sbst., iron extracted from stony ore. nea bicamered oi balimered? Is this iron extracted from stony ore or from sandy ore?

bicar, bicar (H. Sad.) I. sbst.,

a judgment, a decision, la consideration, a deliberated opinion: sōje bicar, a just judgment.

II. trs, to judge, to decide a case, to give a decision, to deliberate, to form an opinion: bicarbēskeate kamime, work intelligently; hakim cilekae bicarca, enleka hobaggea, as the judge will find, so it will be; kumbūrukiako bicarjadkiaa, they are judging the two thieves; cilekatem bicarkina? What opinion hast thou formed of me?

bicar-en rflx. v., to judge one's own self: bicarenne, nekan kamim daria ci kū? Consult they own strength, canst thou do that work, yes or no?

bi-p-icar repr. v., to form an opinion about each other: kumburu mente-kin bipicarjana, they looked upon each other as thieves.

bicar-q p.v., to be judged, to be considered as, to be thought.

bi-n-icar vrb. n., (1) the time spent over a decision or judgment: binicarko bicarkeda api māre enanko pariaŏla, it took them such a long time to judge, that they concluded the case only on the third day. (2) the action of judging: misa binicarte kā tundujana, barsa bicarjana, the matter was not settled in one judgment, it has been judged twice. (3) the manner of judging: apea binicar kale sukuada.

bicarni noun of agency, a judge: ama nere jetan daŭa banca oro bicarnilekam rikantana, thou hast no jurisdiction at all here, and yet thou playest the judge!

bicar-acar collective noun, all kinds of judgments (in court and in the panchayat).

bicati, bicut, bicutu (Sad. becat) I. adj., (1) used of things bringing about either the particular defilement called bisi or any other social uncleanness which does not entail loss of caste and is not amenable to panchayats. This adj. is also sometimes, but rarely, used in the sense of, productive of cilan, i.e., of a defilement with consequent loss of caste: pītrā cīzkore pura bicati cīz banoa, of (cooked or baked) things sold in the markets few are such as to produce defilement (in the buyer). Also used as adj. noun: pīţra cīzkore pura bicati banoa. (2) of people inclined to apprehend defilement from things innocuous: Siripati horoko betekan bicati horokoge, Siripațiko bețekanko bicatia.

II. trs., to treat smb. as defiled, to consider smth. as defiling: niku urijiluko bicatiia; bicatikiako.

bicati-o p.v., to incur defilement, to become socially unclean: jñea orare jonom hobajanreko bicatioa; urijilu jomrateko bicatiakana. Bicatiakan, like bisiakan, and cilanakan is used as adj. with the meaning of defiled.

bicikað var. of bickað. bicilað var. of bickað.

biciri used in Gangpur, trs., to cleave into thin splinters: tunki tenmente mad haketeko cataledoi katuteko biciriia, for plaiting baskets, after roughly splitting bamboos with an axe, they divide

them into thin splinters by means of a knife.

biciri-q p-v., to be divided into thin splinters: cari enado biciriakan mad.

biciria Nag. (Sad.) syn. of aëra Has. sbst., a fish found in great numbers when young. Said to be called 'biciria' in Sad. because generally picked up (bicek) with the hand from the mud after baling out the water. The same fish when grown larger is called laklakia in Sad. owing to its flat shape. It grows to a 4 inch length.

bickað, biclað, bitlað (H. bicalnā; Sad. biclek) syn. of lotož (which, however, means also a sprain), diminutive of patuh, I. sbst., a luxation: bicilaðre ūrre utukul kā leloa, patuhredo ūrreo utukul leloa, in a simple dislocation nothing is seen protruding under the skin, but in what is called patuh the bone bulges out under the skin; biclaðrate sen kae daritana; biclað menagea ci bairurajana?

II. trs., to luxate, dislocate a bone: durif biclaökeda, he dislocated his hip; burumakan uri paltibarateko bicikaökia, they dislocated a bone of the lying down bullock by turning it over on its side.

biekaŏ-n rflx. v., to get a luxation through one's own fault : cilekatem biclaŏnjana?

bickaö-q p.v., to suffer a dislocation: tandatanda dubsakurute durii bickaŏakana, he has got a dislocation of the hip bone by slipping down to a seated position when standing with legs apart. (2) figuratively, to get weakened or perverted in the Faith or in the practice of virtue: bisăāsre bitlaŏakankoe keţekedkoa, he confirmed those who were wavering in their faith.

bi-n-ickað vrb. n., the extent of a dislocation: binicilaðe bicilað-akana durii patubgiriakana, his leg got so dislocated that the head of, the femur raises the skin.

biclao var. of bickao.

bid trs., to plant up, i.e., to fix in the ground a stone, a post, etc. in an upright or slanting position, in entrd. to roa, to plant with a view to make grow; tingu or sidub to set in an upright position on the ground; tender, to put slantingly half resting on the ground and half leaning smth.: sohen kuntako against bidcabaakada. (2) to hold smb. by the legs while he stands on the head : bidigii taikena. (3) with bo as dir. o., to standion one's head: boo bidjada. (4) With kata as dir o., to stand or walk on tiptoe: katae bidjada.

bid-en rflx. v., to stand on one's head, to put the body in a vertical position, with head below, and feet or tail pointing upwards: honko inunteko bidentana; atintanre koroko oro hâsko dareko bidena.

(2) with bō, to stand on one's head: bōe bidentana.

(3) with kata, to stand or walk on tiptoe: katae bidentana.

bi-p-id repr. v., to assist each other in turn to stand on the head.

bid-q p.v., (1) of stones, posts, etc.,

to be fixed in the ground. (2) to be held in an upright position, head downwards. Note the idiom: no jola bidgiriakana, this ascent i very steep.

bi-ni-d vrb. n., (1) the fixing up, the method of fixing: cileka ama binid kunta kājā batioa? What a way thou hast of planting the posts Are they not likely to get upset? nea okoēa binid? Who has fixed this? misa binid kā taukajana eta somtele bidkeda, the first fixing was not satisfactory, we fixed it up again (2) the degree of imparted fixity: binidko bidkeda hati tollīreo kae ekladaria, they have so fixed it that an elephant, if tied to it, could not shake it.

bidbid adv., with sen, to walk on tiptoe: bidbide senjada.

bida (H. Sad.) I. sbst., permission to depart, leavetaking, farewell, dismissal: bida omaiame Sarwadatea senetana.

II. adj., appertaining to the fare-well: bida tamăku, the tobacco given to a departing guest; bida ili, the rice-beer presented to the betrothal or marriage guests just before their departure; bida mandi, the ready-cooked rice given sometimes to the departing marriage guests for the use of their children during the journey.

III. trs., (1) to dismiss one's guests, i.e., to offer the farewell gifts to a departing guest, viz., to-bacco, a last drink of rice-beer, sometimes also cooked rice for the road, and after that to say goodbye:

raaderkedkocia bidakedkoa.

*A manner of farewell speech is Here is a sample of never left out. such a speech : "Iminange tabua nangengen kami taĭkena. nea gosaoa, alope raaukedpea; alope narajanreope, narajeoa; gosajan hailekain rōrokedpereoge, cematainpe. Nado ape bugileka sobenko senope, horare jetan hasuduku Haram apeloe aloka nampeka. taĭnka, bēslekate apea orae tebapeka. Now our business is at an end, it is for this I have called you together; do not be downhearted or repine (thinking that I did not treat you well enough); even if you think so, even if I have dried you like fishes (i.e., if I have not given you enough to eat and drink), forgive me. Now all of you fare well on the road, do not be sick or otherwise afflicted on the way. May the Old One remain with you and make you reach your home without mishap." (2) to send away a beggar by giving him smth.: en gāsi bidataime.

bi-p-ida repr. v., to give each other, leave to depart, to go through a reciprocal farewell ceremony (which supposes a paying and repaying of visits): Hasadare nidareko bipida, in the Hasada country it is the custom to let the guests go at night. bida-q p. v., to be bidden farewell with the statutory formalities.

bi-n-ida vrb. n., the manner or time of the farewell ceremony: aiub binidare isule sadaŏjana, we were in difficulties because when we were

bidden farewell it was dark.

*bida ili (H. bida, leave) sbst., the last pot of rice-beer given to the departing guest party, viz., the bride's after a betrothal, or bridegroom's after the wedding feast. In the case of a marriage, it is given just before the babahertuka, at night or in the morning, as the case may be. The spokesman of the departing party asks the match-maker whether there is any objection to a prompt departure, as, v.g., there would be at night, if some people in the house had not finished their meal yet. If there is no objection, the pot of beer is brought out. The spokesman of the guests makes a little speech to thank Singbonga for their prosperous journey thither, to ask forgiveness for the trouble they have caused, to thank their host and praise the way in which everything has come off, finally to ask leave to Then on the host's side someone is bekoned at to frame a reply, and give the solemn toast with the banda pury. This speaker thanks Singbonga afresh for the happy journey of the guests; he tenders excuse for any defect in the way the guests have been treated, for any difficulties or discussions that may have arisen; finally he speeds them on their way by a prayer to Singbonga.

If the offered beer is drunk there and then, only a very few people of the house partake of it with the guests. But oftener these reserve the beer for the route.

The sticks, umbrellas, weapons, etc., belonging to the guests are next brought out and restored to them at the conclusion of this leave-taking, if they start presently, the jima (handing over the bride to the bridegroom) following closely in that case on the babahertuka. But if the jima is to take place only on the next morning, not in the courtyard, but on the outskirts of the village, then the actual departure is postponed, and the sticks, umbrellas, etc. are handed over to the guests as described under jima.

*bidas, bidasi (H. |Sad. bideshi) I. sbst., (1) in tales, a banishment sentence: raja hontekora bidāsii olaia, the king issued a writ of exile against his son. (2) occurs in the expression, bidāsra hukum, banishment as pronounced by a panchayat : hagarapakin bidasra hukumko omadking, they sent to exile a man and woman of the same sept for lechery. To judge such cases as this a great panchayat is convened of over a hundred members belonging to a number of septs. As a record of the sentence, a stone slab is set up near the boundary of the male culprit's village. It is said that in former times people under a banishment sentence were threatened with death if they ever dared to return. like sentence, lalso recorded by the erection of two stone slabs raised obliquely so as to meet, is pronounced by panchayats in the three following cases: incest between a man and his daughter-in-law, incest between a

man and bis mother-in-law, lechery between a man and the mother-inlaw of his child. But in these cases. if the husband or wife of one of the guilty parties be still alive, he or she may condone the fault, and veto the sending away of his or her consort. Panchavats seem never to have condemned to expatriation but in the cases stated above. Of course such sentences are not countenanced by the Therefore nowadays the panchayat must generally rest satisfied with outcasting the culprits and imposing a very heavy fine. The people of the culprit's sept may not profit by this fine. Its amount must be divided amongst those members of other septs who took part in the panel avat. (3) occurs in the phrase, bidaste seno, to leave the country by one's father's order, to be turned out by one's father: janaom eranjaina! hukum omainme, bidaster senoa, thou, my father, art always scolding me! Say the word and I will go to foreign parts never to come back. The Mundas are dead against any father turning one of his children out of the paternal home. They say that only the panchayat has the necessary power for so grievous a measure.

II. trs., to condemn to exile; to turn out of the paternal home.

tidas-q p. v., to be condemned to perpetual banishment by the village panchayat, to be turned out of the paternal home and sent into exile: kaminala nagente kako bidās oa, pordesko senoa, those who go to work

in a foreign country do not go into exile but simply leave for the foreign parts (i.e., they may return if they like).

bid-bid adv., with sen or nir, to walk or run on tiptue: bidbide senjada.

*bld-dirl I. sbst., an erected stone slab, a memorial stone, in cutrd. to sasandiri, a burial stone. The following considerations will, I trust, bring out fully the social and religious significance of the biddiri and the sasandiri.

India is the birthplace of an ancient literature, rich in metaphysical and religious thought. It is also, in the main, the land of architectural monuments and sculptures. all expressive of the religious idea. In many parts, no village so small but has its temple. Naturally the observant European who comes from that India to Chota Nagpur must feel surprised at finding in the very heart of the Indian soil an extensive highland of great natural beauty. dotted over with villages cosily resting under groves of fine old trees. but, in all these villages (excepting the few into which Hindus have intruded as landlords) no temples. nay, no trace of even the most rudimentary attempt at any kind of buildings devoted to religious purposes. Yet another contrast existing between Hindu and Mundari villages cannot fail to attract attention. Hindu village has no burial ground, nor any outward sign to remind its present inhabitants of those who

once dwelt in joy and sorrow in its huts and toiled in hope and fears over its fields. For however much a Hindu may have contributed to the erection and upkeep of temples or to the preservation and the spread of the sacred books, he leaves no visible public monument of his own personal individuality to posterity. In marked contrast to this, the hum-Munda always strives to leave some individual mark behind him on the speck of earth, on which he led his uneventful Rough unhewn stone slabs of all and dimension manners of shape are met with, standing or lying in or near the largest villages as well as in the smallest hamlets lost away in forests. These slabs either cover the remains of the deceased (sasandire) or are erected to their memory (biddiri). Although these stones are themselves bare of every inscription, it is remarkable how the members of the village community retain the names of individuals who died generations ago and can point out the stones under which they are buried. Sometimes clusters of such stones are found in lonely spots far away from any human habitations. There they remind the passer-by that once upon a time Mundas lived and toiled and sang and danced in that very place until they were driven away by human aggression or wild beasts or local spirits (borgas), which no sacrifice of theirs could propitiate into mitigating or stopping the diseases cast by their wrath upon the village.

Occasionally a single stone is met with in some out-of-the-way place: it has been erected to the memory of some unfortunate Munda whom a tiger devoured there. A slab larger than the usual ones is sometimes erected on the boundaries between two villages in honour of some energetic village chief who merited well of the community: but the name of the hero is wanting on it. Nowadays sasandiris and biddiris are to be seen in a large number of Chota Nagpur villages in which for generations no Mundas have lived. and where Mundari is a totally unknown language, there they bear silent witness to the fact that it was the Mundas who "snatched those villages from the jaws of the tiger and the fang of the snake" (this is their way of saying that they cleared a piece of virgin forest). Had the Mundas only deigned to adopt the art of writing from their Hindu neighbours, we would even now know the names of all those who first erected human habitations where before wild beasts had prowled unhindered.

There are of course other and very striking contrasts between Chota Nagpur and its population on the one hand and the rest of India on the other. If I limit myself here to the mention of these two village features, it is because they !proclaim in their own unmistakable way the view Mundari populations take of the universe and of man's position in it.

Although the ancient Vedic pantheism and its subsidiary philosophic schools are by no means identical with that heterogeneous agglomeration of religious creeds and cults, which under the name of Hinduism. has spread well nigh over the whole of India, it has nevertheless succeeded in a limited way to assert itself in one of its corrollaries in all those In pantheism creeds and cults. man as well as everything else in the universe, is but a transient manifestation of the absolute, i.e., The religious Vedic Brahm. aspect of this theory conceives the re-absorption of the conscious personal individual into the imporsonal absolute, as the most desirable blissful consummation of man. this presupposes the highest perfection, i.e., the freeing self from every affection, desire and thought. this cannot be attained in the short span of a single human life, the religious exponents of Vedic pantheism postula'e a series of existences, in which one may, by ever higher and higher perfection, gradually move nearer and nearer to that final goal. But as, in any of the new existences a being may, instead of perfecting himself, sink lower account of his karma, i.e., the sum total of his acts, the series of his re-births may b.come indefinite. is this so-called transmigration of souls, which has become part and parcel of every form and shade of However far the majo-Hinduism. rity of Hindus, whether pure Aryans

or adepts from the aboriginal races may have straved away from the original ancient philosophy, nay, however much they may have drifted into unconscious contradiction to it, in this they all agree, that the livea-day human individuality is of little or no account. The average illiterate Hindu may never have thought of re-absorption, he may not understand, even dimly, what this re-absorption pre-supposes and implies, yet one thing is sure, the sweeper, tho coolie, the peasant, the rajah or the brahmin holds the belief, that for anything he knows, he may in his last existence on earth have been a great king or a lizard, and that in his next re-incarnation he may appear as a great religious teacher (guru) or as a sand-fly. Of one thing he is pretty certain, namely that after his death he will not continue in his present individual self-consciousness. He knows that if in his new re-birth he become a sand-fly, his case will in no way be that of our fairy-tale prince under a spell. Our prince, while regretfully bearing his new lot, is all the while conscious of being a prince, and he knows that he will enjoy again all his former privileges as soon as the spell will be broken. The Hindu believes that, if he be re-born as a sand-fly, he will only just have a sand-fly's consciousness, a sand-fly's joys and griefs, a sand-fly's hopes and fears. In a word, he knows that, in whatever shape he may reappear on earth, his present individuality with that self-

consciousness, which we appreciate so much, is doomed to disappear tracelessly. Is it astonishing that in a creed like this, monuments and inscriptions to commemorate individuals and their personal doings should be considered as comparatively valueless? 1f nevertheless some particular Hindu be open to that feeling of kinship with deceased relatives which is a part of human nature, he will manifest it by carefully respecting all forms of animal life. And if that feeling become so strong as to struggle for a sort of rituilistic outward expression, he may, like the more rigorous memhers of the Jain sect, wear a thin muslin veil over his mouth and nostrils to prevent him from inadvertently inhaling any tiny little insect and thus cutting short the life of one of his relatives or friends. who may be doomed just now to live the life of such a limited being.

The Munda's sense and conceptpersonality, of individual consciousness and identity is altogether different from that of the Hindu. Whether, how or where he may have existed before he entered this his earthly life, he neither asks nor cares to know: he is no metaphysician. He is quite satisfied to find himself now as an individual member of the village community with very definite desires and rights; and, of these, he is willing to forsake only such as his membership of the community demands him. Through his birth within that com-

munity he has, once and for all times, become a Horo, a man, i.e., a Munda, and thus a member of the Horo jate, the human or Munda race. He cannot conceive himself as ever again ceasing to exist or losing his personal identity by transformation into something else. He feels quite sure that after his bodily death he will remain the same individual and continue a member of the same family and the Therefore he distinsame race. guishes two worlds, the Otedisum. the earth world and the Paromdisum, or simply Parom, the world beyond, the 'au-dela' of the French people. In this world he and his hagako (brethren) are Horoko, Mundas, i.e., men, and in the next world they are borgoko, spirits, or haramko. Where and ancestors. how these spirits live? Here again the Munda betrays that he is not a metaphysician musing like Hindu neighbour, and that speculative problems and questions will not make him abandon common sense He is conscious that all solutions. the individuals of one family and race make a whole, he feels it unmistakably. And so the answer he gives to the question, "Where and how do these spirits live?" is to him quite plain. Where should the members of the same family be if not in their own home! the deceased members of a family are also called orgbongako, household spirits. When the body of a deceased person is burnt or buried.

the disjonante spirit hovers for a few days over the remains of the body. After a time the becaved relatives call upon that spirit and lead him back in a solemn procession to his former home. From that day, he romains with all the rest of the family spirits in the adia, and partakes of all the gifts and worship which the living members offer to that confraternity. Family spirits are never forgotten. The first grains of rice of every meal and the first drops of beer of every cup are devoutly thrown on the floor for them. And every year, in spring, a great feast is held in their honour. the baporob or flower feast. every house is richly wreathed; men and women, young and old, stick flowers in their hair; and, in the the day, all the sacrifice ο£ family spirits are called upon to come and partake, together with Singbonga and 'all the village tutelary spirits, of the offerings and worship of the living, and rejoice with them at the dance which closes the day. And when members of the ancestral seat of a family, who are now established in other villages, come there on a visit, they do not forget to pay homage to the deceased relatives : they go to the burial ground and anoint the stone slabs, the sasandiris, which gover ancestors still remembered. Hence when a Munda clears a forest and erects his hut in it, he creates for himself a home, not merely for the short span of his earthly life,

but for ever. In that home his descendants will have the sacred duty to provide for the wants of his spirit even as he now provides for their wants. He has a right to their remembrance, honour and service, because they are his and he is theirs. And, as an outward sign of this right, his sons must place a sasandiri over his remains. Under this same slab the remains of succeeding generations are placed until the family becomes so large that new sasandiris must be set up. As stated already, though the stones bear no inscriptions, the names of those who lie under them remain engraven in the memory of the living through generations. Thus then these rough stone slabs, such a characteristic feature of Mundari villages, are the outward sign of the real communion between the living and their dead. We can hardly call such stones funeral monuments, since their destination is precisely to proclaim that ancestors are not dead, but continue to live and commune with them.

From the religious point of view the Mundas have by recent ethnologists been called Animists. The term fits them admirably as staunch believers in the existence of a human soul, which the body's death can neither destroy, nor alter as to individuality. However this is not the notion which the coiners of that term intended.

In spite of this pronounced and explicit belief of the Mundas in the

survival of the soul after the death of the body, there have not been wanting amateurs, in the middle of century, to represent Mundas as rank materialists with no idea of a soul, much less of survival after death, and to spread the report that Mundas have no marriage but only lead lascivious lives. Occasionally in the course of conversation, I told Munda friends of what certain Europeans thought and wrote about them. The ordinary reply was some such phrase as: "How can men be so silly?" uttered with a mixture of resentment and contempt. On one occasion, as I translated from an English book I held in my hand. the author's views on their beliefs, or rather want of belief, one suddenly interrupted with the question: "Gomke, oko gadha en kitabe olakada? Sir. what ass has written that book?" The others by a spontaneous burst of laughter signified that something like the same question had been on their own tongue. When I told them that nowadays there many learned men in Europe who wrote big books to persuade themselves and others that men had no souls, and that after death nothing remained of them, they shook their heads and some said: "Then how can they be learned men?" Even the painstaking Dalton, who travelled much in Chota Nagpur and showed great and praiseworthy sympathy with its aboriginal tribes, could not

get beyond a superficial and partly erroneous knowledge of their religious beliefs (and practices, because he had not mastered their languages, could not stay long enough among them, and also, no doubt, to some extent, because Darwin's new wine had already mounted to his head. Thus after quoting, on page 162 in "Descriptive Ethnology of Bengal," the commentator of Sayana who pictures the Kolarians as destitute of faith and as asking: result from "What fruit will sacrifices, claims or oblation? Rather eat and drink, for there is no other world but this" he adds: a doctrine modern Kols decidedly subscribe to. How he could reconcile this with what he himself writes about their cremating rites and especially with his (altogether erroneous) statement on page 196: Prayer is also made in some places for the souls of the departed, passes comprehension. But a sneering reference to a catholic practice was too good a joke to be passed over. It is probably to the same mentality that we should ascribe the rather silly statement he makes on page 270: The Demanos are elected by inspiration like the Pope!

The Aryans tried for a time to gain the Aborigines over to their own religious views. If so, it is not improbable that their emissaries met with the same replies which are still nowadays given to lay preachers of Christianity. When these try to persuade Mundas that Christianity

alone can secure for them the bliss of heaven and preserve; them' from the punishments of hell, the Mundas not unfrequently out short the description of those two places by a slightly sarcastic, Okoe lelaulac? By this curt question, okoe lelaulae? the Munda does certainly not imply a denial of the souls survival. What he really means is simply this "In this world the members of the same race are kept together and supported by the ties of common descent, common language, land and a common common village. It is forbidden to mix with another race, and rightly so, because that always leads to miseries My ancestors have taught me that the same or a similar communion and interdependence exists in that life which the souls continue after death, and I find that very reasonable. Now you come and tell me that after death all these natural ties cease to exist and that all the good men of all races will be gathered promiscuously into a place you call heaven and all the bad ones will be indiscriminately thrown together into a place you call hell. Why should I merely on your wo d, give up my very obvious view and accept yours? Until you bring me a witness from over there, who has seen it, I refuse to believe you. "

It will be shown elsewhere that it would be a mistake to infer from their belief in the continuance of the natural racial ties in after-life that the Mundas lack that moral percep-

tion which divides human actions into right and wrong, or that they have no idea of a retributive justice. To any one who has. with a knowledge of their language, lived for some time among them, it becomes evident that their views regarding the moral character of actions coincide in all essential points with those expressed in the decalogue, and that they believe in retributive justice, though in this matter they do not share the belief in separate places of reward and punishment met with in Aryan religions and in Christianity.

So much for the religious significance of these characteristic stone slabs.

To show their social and juridical significance I here repeat what, at the request of the Government of Bengal, I wrote in the Appendix II to the Chota Nagpur Lindlord and Tenant Procedure Act, edited by Mr. H. W. C. Carnduff, C.I.E., 1.C.S., in 1905.

Ancestor worship is a common feature among all Kolarians. As during their lifetime the members of the same sept or kili are united by a common name and by communion in the sacrificial offerings of the kili, so are they united in death by a common burial ground, and by

yearly sacrifice which the living offer in honour of the deceased members of the *kili*. Hence every *kili* has its own burial ground. After

provisional burial or cremation, the bones (kept for a time hung up

within the house in an earthen vessel) are on the occasion of a particular yearly feast called jantopa (burial of bones) placed under the stone slabs called sasandiri, and on that festival all such stone slabs are anointed with oil. Even if a man dies away from his ancestral village in a place where his kili has no burial ground, his relatives ought to and will, if possible, take his bones or at least part of them, to the ancestral village, and there place them under the sasandiri of the kili. Since the sasandiris are sacred to the kili, the members of one kili will on no account share their sasandiris with those of another. The placing of the first as well as of every subsequent stone in a newly established village is a public function having both a religious and a civil character. Not only the village people but also prominent men of neighbouring villages of other kilis, are invited to help and witness that the stone in question covers the remains of soand so, and that his direct descendants did place it and thereby created a permanent record of their membership in the village family and of their co rights to the common village property. The ceremony winds up with a feast to these outside witnesses. If a man were so far to forget his sacred obligation, as to deny his own kili for the sake of acquiring a share in the property of another kili, then the last test would be an appeal to his sasandiri: He would have to prove that a particular stone

in the village burial ground covers the bones of his father or grandfather, and in order to do so, he would be required to produce the witnesses who assisted at the placing of that sasandiri, or at the laying of his father's or grandfather's bones under it. The evidence persons would have to be accepted as conclusive; for a village family would certainly never allow any one to share their sasandiris, unless the deceased did belong by descent or common adoption to their own kili. To these burial slabs therefore the highest evidential value attaches. Hence it is, that when, in comparatively recent times, written and registered documents came into use to prove proprietary or other interests in lands, the Mundas summed up their views into the sentence: "Sasandiriko Horohonkoa pata, the burial slabs are the title-deeds of the Munda race."

The biddin always faces East and West. It is not raised straight but obliquely for people who have been killed by a tiger, and marks the spot where the fatality occurred.

II. adjly., biddiri is used of trees which have been planted close to a biddiri: biddiri uli, biddiri kantara, biddiri golanci; also of a field where there is a biddiri: biddiri gora.

*biddirl-katidirl-inua sbst., a play of children accompanied by a song. The children stand in a straight line just far enough from one another for holding one another's hand. The

first one starts the song passing at the same time under the arch formed by his own and his neighbour's arm; after that he passes under the following arch where his neighbour follows him joining in the song as soon as he begins to move, they next pass under the third arch. where the third child follows them joining in the song, and so on until the end of the whole row is reached, when the song ends in a loud 'curre' I After that they again straighten the line and the song and play start afresh, but this time from the other end of the row. The words which accompany this game are: "Burukula raked, sekereko liruked, the roval tiger roared, they made bend under their weight the sekere tree on which they took refuge ". These words are repeated as often as is necessary for all to pass under the several arches. (For the melody and its analysis, see under duran).

bidduli Nag. bidtuli Has. I. trs., (1) to make some one turn a summersault: busure ne honko bidtulikia, they made this child turn a somersault in the straw. (2) to turn upside down such objects as have a mouth: catul bidtulikeda.

II. intrs., to turn a somersault unwillingly: anargu kae tōraĕarkedatee bidtulijana.

bidduli-n, bidtuli-n rflx. v., to turn a summersault on purpose: dola nado biddulinpea, all right! now heels over head! This word is sometimes wrongly used instead of batibiuren to describe the wallowing in dust of

tired horses when unsaddled.

bidduli-9 p. v., to be upset, turn a somersault.

bidduligge adv.: bidduliggee niraujada, he comes running so precipitately that he might fall and turn a somersault.

biddulibidduli adv., used idmly. of the hyena and the weretiger: tagu kulako ad horokulako bidtulibidtuliko nirea, hyenas and weretigers when on the run seem to turn heels over head (because of their hindlegs being so much longer than their forclegs).

bidduli-inum trs., to play at turning somersaults; also used sbstly.: elabua, alea busurebu bidduliinuma, come on, let us play at somersaults in our straw.

biddan-biddan I. sbst., the limp of one who walks with one heel lifted away from the ground: inia biddan-biddan hokaakana nado, talkaro janum talkana.

II. adj., limping in the aforesaid manner: miad biddanbiddan horo hijutana. Also used as adj. noun: nj okoren biddanbiddan?

III, intrs., to limp as said above: bidda phidda njadae.

biddanbiddan-en Ax. v., same meaning: talka oi hasujadmeam biddanbiddanentana?

biddanbiddsn-q p. v., to get such a limp: cilekatee biddanbiddanlene? IV. adv., with or without the afge, ge, tan, tange, modifying sen, to walk, and nir, to run, with one foot on tiptoe.

bidi-bidi var. of badabada.

bidigi Nag. syn. of rambraholozy Has. I. sbst., dough of the pulse called rampa: bidigite bareko baiia, it is with the dough of rampa flour that they make rampa balls.

II. intrs., to knead dough of the ramra pulse: bidigidoko bidigikeda, auriko guriia, as far as preparing goes, they have kneaded the ramra dough, but not yet made it into balls.

bidikas, bidkas var. of badakas.

bidir-bidir Nag. sidir-bidir Has. syn. of hiribiti Has. intrs., also bidirbidirtan jom, to let, while eating, bits of food fall all round: ne hondo bidirbidiriada or bidirbidirtane jomjada.

bidīrao, bidrao var. of badarao.

bido p. v. of bid used idmly, to be out of the game at tops, for throwing one's top spinning on the head. Horo bidoa, baorao bidoa, the term is applied as well to the top which spins on the head as to the boy who threw it.

bldtuli var. of bidduli.

bidu sbst., occurs in the Asur legend with the meaning of cunning, ruse.

biduku (Tam. pettu, a lie; cfr. beda) I. abs. n., (1) deceit by false pretences, hypocrisy: aletare jetau biduku banoa, sõje horokoge, among us there are no false pretences, we are straightforward people; bidukutele sahlja, by pretending to be what we were not, we were able to catch him; kirinakiringe biduku kā hobaoa, in buying and selling, one

does not deceive by pretending to be what one is not. (2) theft by sleight of hand, pickpocketting: biduku nida dipli kā hobasa, pickpocketting is not resorted to in the dark, at night; caiko bidukuko ituana, market pilferers are adepts in pickpocketting.

II. adj.: biduku horo, a man who deceives by false pretences, a hypocrite. (2) a pickpocket. The noun of agency bidukuni has the same meanings.

III. trs., (1) to deceive under false pretences: bidukukiale, we persuaded him by pretending to be well intentioned. (2) to steal by sleight of hand: paësatainko bidukukeda, they have picked my money.

IV. intrs., in the past ts., to be in the habit of deceiving by false pretences, of stealing by sleight of hand; to have turned a hypocrite: ne horo betekane bidukujana.

biduku-n rflx. v., to act or deceive under false pretences, to act hypocritically: alom bidukuna!

biduku-u p. v., (1) to be deceived by false pretences: en horodo biduku-jaus. (2) to be stolen by sleight of hand: pītre tamkuin akirinla purage bidukujana, I sold tobacco in the market, much has been pilfered away.

bidars occurs, as var. of bidars; in the following joke, used when one has so badly shaped some object that it is ugly to look at: sadars na bidars, itare lidura! neither knowing a work nor leaving it alone; where one had a stool, there is a

nicer sight!

biduran, biduru var. of baduran, baduru.

bida var. of bira, to beat. bidao var. of birao.

bidj-bidj intrs., of maggots, to swarm and crawl in a mass: tijuko bidibidi jada.

bidibidi-n rflx. v., same meaning: tijuko bidibidintana.

bidibiditan adv.: tijuko bidibiditanko rikantana, the maggots are teeming and crawling in a mass.

bidi-bidi Nag. (H. būndī, drops of rain; Sinh. poda, same meaning) syn. of jaramjaram Has. used of very light rain or very thick drizzle. I. sbst.: nekan bidibidire alom senbaraea.

II. adj., with da: bidibidi datee lumcabajana, he got drenched in the heavy drizzle.

III. intrs., enanāte dae bidibidijada, there is a light rain for some time already.

IV. adv.: bidįbidįi gamajada, bidįbidįbidįtane gamajada, it rains lightly.

bidi-bidiga, bidi-bidia Nag. p.v., to rise up in bubbles, with reference to a semi-liquid mass in fermentation, v.g., the kosorâ or fermenting rice out of which ili, rice-beer, is made. Note that the sbj. of this prd. is always ili, never kosorâ: ili isinatante bidibidigoa, the rice-beer, while fermenting, forms bubbles; ili cipakeatedo orado kā bidibidioa, puturudoa, rice-beer after being squeezed out of the dregs does no longer generate bubbles, it foams.

bidibiditan adv., forming bubbles: ili bidibiditan isinqtana; ili isina-kanreo bidibiditan rikaqtana, ricebeer (on its dregs) throws up bubbles even when the fermentation is complete.

bidir-bidir Nag. (Sad. beter-beter; H. bilbitāna, to whimper) intrs., also bidirbidirtan ra, syn. of gejēra ra, to whimper, to whine: ne hondo cikana bidirbidirtane rajada? What is this child so lamentably sobbing for? enamatee bidirbidirjada.

*bigana syn. of hūri, huhuri, sursin (Sad. senduar) sbst., Vitex Negundo. Linn.; Verbenaceae,a hedge-bush up to 15 ft. high or a small tree, commonly planted in villages and on roadsides. It has digitately five-foliolate and trifoleaves. white tomentose underneath, and terminal panicles of small blue flowers. A layer of the leaves of this bush, at the bottom of a rice basket is said to keep the rice free from the rice weevil. expectorant is prepared from the Some six green branches are warmed over a fire and the sap which flows from their cut extremity is collected in a vessel. This sap is warmed and mixed with clarified butter in which three pounded bulbs of garlic have been fried. patient drinks a little of this now and then.

bighā (Sk. H.) I. sbst., a land measure equal to about half an English acre: mid bighā loĕon menataina, I have half an acre of rice-fields; okooko hature bighāre

iral ganda mālko omtana, in some v'llages they pay a rent of eight annas per half acre.

II. trs., with a nl., to round off a field to the size of one, two, three bighas: mid bighage talkena calucakartele barbighākeda.

bighā-q p.v., with a nl., to be extended to the size of one, two, three bighas: mid bighā taĭkena bar sirmale calula, apibighājana.

bihri-dibua Nag. biri-dibua Has. (Or. bihri-dhibā, subscription money) shst., (1) the money paid as tax. This meaning is getting into disuse, they say malgujāri instead. (2) subscribed money, one's share in a subscription: bīridibua aŭr:le omea.

bijíkað, b'jkað Nag. (perhaps H. bajhānā, to ensnare, to entrap) syn. of sakhoton, trs., to catch and then let escape; by ineffective pursuit of an animal, to put it on its guard: sadome bijíkaðkja.

bijikaò-n rfix. v., to run away for fear of being caught once more; after being caught or punished once, to give a large berth to one.

bijikað-q p. v., to be frightened into running and keeping aloof, after being caught or punished once.

bijiia (In Or. bijiā means long-haired and applies to youths only) in songs, var. of sepered, a young man:

Aińotain menājana dai sukubā ē sepered, Aińotain menājana daī tašarenārī bījīla.

For me too, O my elder sister, there is a young man like a bottle-gourd flower; for me too, O my elder sister, there is alyouth as nice as a cucumber creeper.

bijili barud (H. bijiī, lightning, and barud) sbst., European gunpowder: bijili barud desi barudete pura raŏaakana, European gunpowder is much larger-grained than countrymade gunpowder.

bijir (H. bijlī, lightning, flash) is never used alone. It either takes the affix leka, or occurs in the jingle bijirbijir on in the cpds. bijirbalan and bijirpasir. It denotes a number of flashes of light, especially by reflexion, or a number of sparks of fire.

bijir-balara descriptive of numerous flashes in various directions (balara being syns. with bara, here and there, all about), trs. caus., to cause to flash here and there, to cause to emit numerous little flashes: bandara da hoso bijirbalarajada, the wind covers the bund with flashing ripples.

bijirbalan-en rflx. v. with a liv. bg. as sbj., to flash about: cirp ko, ašrako, bendenko bijirbalan-entana rimbilakareo, enado jamateko senbaraca, misa hende, deasa, misa pundi, lajsako lelrikana, the fishes called ažra, cirpi and benden flash about even when the sky is cloudy, that is, they swim in shoals, showing now the black of their backs, then the white of their stomachs.

bijirbalan-o p. v., to be rendered flashing here and there: bandara da hoeote bijirbalanotana.

bijirbalantan adv., flashing here and there: girjara katora bijirbalantan

leloa, the chalice in the church throws flashes when the priest moves it about; bijirbalantane hicirjada, lightning flashes all about and redangradangriko bijirpeatedly: balantan samporoakante piţiteko sena, youths and maidens go to the market with flashing ornaments: bandare da perçakanre, jețetanre oro bijirbalantan teteakare, hočojare leloa, darura umbulredo kāredo rimbilakare gulkengulken leloa, when the bund is full of water and the sun or moon shines, if there be wind, a lot of flashes are made by the ripples; but under trees or when the sky is cloudy, the water looks black.

bijir-bijir and the corresponding adverbs bijirbijirtan, bijirkenbijirken, bijirleka are all descriptive of a series of flashes on the same spot, in entrd. to bijirbalar, which refers to flashes in various directions. N. B. For rippling water flashing in the sun or moonshine, both bijirbalara and bijirbijir may be used, because though the exact spot of each little flash changes continually (bijirbalar,), the ensemble remains for the onlooker on the same spot (bijirbijir). trs. caus., to cause flashes on one single spot : ikir hoĕoe bijirbijirjada. the wind causes the water of the deep to ripple flashingly.

bijirbijir-q p. v., to be caused to emit flashes at one particular spot: banda hoĕote bijirbijirqtana, the bund, owing to the wind, glitters in the sun or moon hine.

lij rbijirtan, bij r eta adv., in a continua series of flathes: bond il samromkagajteko singarakada bijirbijirlan leloa, they have bedecked the streamer with gilt paper, it throws continual flashes while waving in the wind.

bijirkenbijirken adv., in a series of flashes with interruptions. N. B. Bijirken is hardly used; instead they always say hirikpiken, in one single flash, in one moment.

bijirleka adv., (1) same as bijirbijirtan: baraĕ kūb loloakad mered neaire ganatee dallere, niralge bijirleka pasiroa, when the blacksmith beats red-hot iron on the anvil with a sledge-hammer, it beautifully flies about in sparks; aĭubsa bijirlekae hicirjada, to the West there are frequent flashes of lightning. (2) when used of water, this adv., like the adj. bijirlekan, may mean that the water is deep or high enough to be rippled by the wind and shimmer in the sun or moonlight: kentede gamala, bijirleka dinakana loeon. Both are used also of the sleek and glossy appearance of fat horses, buffaloes, bisons: apea kera bijirlekae kiriakana (or baiakana).

bijirlekan adj., such as will emit flashes, or ripple in flashes in the sun or moonshine, v. g, a silvery fish, deep water: bijirlekan haile godtaia; bijirlekan bandako aparakeda.

bijir-pasir trs., to scatter about sparks or fine drops glittering in the light.

bijirpasir-o p.v., to be scattered or to fly about in sparks or in fine drops sparkling in the light: baraë khûb loloakan mered nearre ganatee dallere niralge bijir pasiroa.

bijkað var. of bijikað.

bijor-ci-jor-inua, jor-ci-bijor-inua (Mt. Sad. jorbijor) shet. and intrs., the odd-or-even game: en inuare honko baran tite jojejan sabakadte jor-ci-bijorko kulia, in that game the children holding tamarind seeds in both hands ask; odd or even? The whole expression being Sadani shows that the game was adopted from the Sadans.

bijaru syn. of peso, I. sbst., the glans of the penis.

II. trs. and intrs., (1) of men, to draw back with the fingers the foreskin and so uncover the glans.
(2) of male animals, to uncover the glans in erection: bijurukedae; loee bijurukedae.

bijuru-n rfix. v., of men and animals, same meaning.

bijūru-u p.v., of the penis, to have its glans uncovered: inia loe bijūruakana.

bi-pi-jüru ropr. v., of men only, to push back the fore-skin from each other's glans: ne korahonkin bipijürujana.

bikan-bokontan, bokon-bokontan, bokonken, bokonken-bokonken adv., with the tail stretched out horizontally in a line with the body, used of the tiger and the paradise-fly-catcher: kula bikanbokontan hijulenci kappaken merome sabkia, the tiger came running on with its tail stretched out on a line with the body and snatched off a goat; jumbaraete kula bokonkene kurilurunla; lancêrê bokonkenbokonkene apira.

bikaçã (H. bikhārnā, to anger one) syn. of bica, I. sbst., teasing banter: bikarārate kae sentana, he does not go for fear of being teased. II. trs., to tease: ne hono kamitagebu idijaia, nereo taïnre eta honko bikarāia, we are taking this child also along with us to our work; if it were to remain here, other children would worry it.

bi-p-ikarâ, bi-p-ikârî repr.v., to tease each other : iskulhonko bipi-karâtanre laltinko rapuḍkeda; bipikârîako. (2) adj., who is in the habit of teasing : bipikarâ (or bipi-kârî) hondo kādara tanj, to be sure, it is not in the nature of this child to tease others.

bikara-o p.v., to be teased.

bikld-bikid, bitil-bitil, bitla-bitia (Sad. bikil-bikil), said of small worms and maggots in entrd. to badtunbadtun, bakudbakud, batubatu and baluzbaluz which are used in to larger worms and reference caterpillars, intrs. or trs., to wriggle, to bend slightly the body upwards, downwards or sideways : tijuko gaoreko bikidbikidjada or bikidbikidjaia. bikidbikid-en rflx.v., same meaning : miad tiju sakamre juman hapeakantee bikidbikidentana, a worm on a leaf without advancing raises its head again and again; soĕatan dare kuțitijuko bițizbițizena, in the filthy water the mosquito grubs advance by wriggling.

bikidbikidtan, bikidkenbikidken. bikidleka adv., in a wriggling way: tijuko gaore bikidkenbikidkenko rikantana. bikid.b.kid Has. I. abs.n., fatness, sleekness: meroma bikidbikid lelte amian gononko omkeda.

II. adj., of children and animals, so fat that the bones are not showing anywhere: m'ad bikidbikid meromle auakaja; ne hon bikidbikidgea.

III. trs., to cause to become fat and sleek: ne merom tendadateko tikidbikidija.

bikidhikid-q p v., to become or be caused to become fat: ne hon bikid-bikidotana.

IV. adv., with or without the afxs ange, ge, gge, tan, tange, also bikid-leka, modifying kiriq, lelq, rikaq baiq: ama sadom bikidlekae kiria-kına.

bikid/ekan adj., syns. with bikid-likid: bikid/ekan merombon goejana. It is used prily, without the terminal n: ama sadom bikid-leka.

bil (? H. phailānā;? Tam wiriyan, to spread) I. adj., with ote, level round: bil otere kararadarkār banoa. II. trs., to spread out a mat, a sheet, a cloth and the like: kupulko k ta al unkekoci paţi bilakom, who thou shalt have washed the feet of the guests, then spread out a mat for them.

bi/-p p.v., to be spread out, to lie open: pati bilakana. Note the idioms: (1) ote bilakana, the ground is level. (2) baba loĕoure bilakana or loĕou bilakana, the paldy lies flat upon the field.

bi-n-il vrb. n., (1) the amount of sprealing: binilko bilkeda patire duhkoge hurin jana, they have spread

so many mats that the people do not sit on all of them. (2) the object spread out: misa binildo kuralena oroko bilruratada, they had rolled it up after spreading, now they have spread it out again; arare latarre binil mena, there is a mat spread out on the bottom of an ara cart.

bilai-ara (Sad. bilai, cat) sbst., a wild (potherb called kauriyal in Sad.

bilai-kata syn. of tutucadiom sbst, Uraria lagopodioides, Linn; Papilionaceae,—a perennial, prostrate herb with intermixed 3 and 1-foliolate leaves of which the leaflets are small, orbicular or oblong. The numerous flowers form a short, dense, oblong, terminal spicate raceme with persistent bracts.

Bilait, Belait, Bilait disum, Belait disum, Bilaiti disum, Belaiti disum sbst., Europe: Bilait disum isu sangina.

bilait, bilaiti, belait, belaiti adj. This Hindi word, is now pretty generally used instead of the Mundari adjs. belaitren, qualifying a liv. bg., and belaitrea, quilifying an inan. o., to render the English adi. European. It is not limited to things of real European origin but is freely applied to anything formerly unknown in their own country, especially if it be something good or of superior quality; v.g., pine-apples are called belaits kantara, Europ an jack fruit, and cement is called bilatti hasa, European earth.

blibilmako

bilaitrenį, belaitrenį prnl. noun • European: bilaitrenkių, bilaitrenko.

bilaiti, belaiti, bilait toko Nag. Syn. of golbata Has. sbst., Lycopersicum esculentum, Mill.; Solanaceae,—the Tomato of native growth.

va, Linn.; Bromeliaceae,—the Pineapple, not cultivated by the Mundas.

bilait loa sbst., Ficus carica. Linn.; Urticaceae,—the Fig, cultivated in the gardens of Europeans only.

bilam (Sk. H. delay, long stay)
I. sbst., delay, lateness: bilamrate
tisin hajiri kami kae namkeda.

II. trs., to delay, to retard, to cause to be late: alom bilamia; mandi caŏbaje teareme, alom bilamea, prepare the meal for 6 o'cl., without delay.

bilam-en rflx. v., to act so that one is bound to come late, to dilly-dally on purpose: motatee bilamentana.

bi-p-ilam repr. v., to delay each other, to cause each other to be late.

bilam-q p.v., to be delayed, to be late: bilamoabu.

bi-n-ilam vrb. n., the extent of lateness: binilame bilamjana sidarenko mid lagautarko kamiakad taikena, he arrived so late, that the others were then taking their first rest (eating tolateo).

III. adv., late, too late: bilame hijulena. N. B. All the old people and those who do not know Hindi, use bilam, bilamen, etc., in the

meaning just reverse, i.e., to signify soon, early, too early or too soon.

bilado Nag. syn. of jalado Has. intrs., said of rice plants flattened against the ground from any cause, weight of the grains, rain, dew, or wind: hasute iro kale darijana, otekoregetale baba biladograjana, on account of sickness we have not been able to reap; in all our fields the rice plants are stretched on the ground.

bilbilað, gilgilað Nag. (H. bilbilānā, to weep; gillā, damp, moist) trs., (1) var. of galgilað Nag., to cause the soil to become so moist that one ploughing would turn it into mud: neskan jargi soben loĕorakoe biibilaðakada. (2) to flool the market with paddy, rice, pulses or oil seeds.

bilbilaŏ-o p.v., (1) var. of galgilaŏo, of overripe fruit, to become very soft: pabita purage jaromgaranakana, bilbilaŏakana, capulere seredoa, the papaw is more than overripe, it is deliquescent, a touch will crush it. (2) var. of galgilage, of soil, to become sodden as described : ote bilbilaojana, hero kā baioa. (3) of paddy, rice, pulses or oil seeds, to be carried to market in large quantities: caŭlido bilbilaoukana. alea pitre mendo mangagea iminreo, there is no end of rice on our markets, and nevertleless it is dear.

bilbilmako Nag. (Sad.) syn. of kānkaļa Nag. (Sad.) sakamnaŭa Has. sbst., Mantis religiosa, the Praying Mantis. On the si kworm breding ground it is never called

otherwise than kankata, a corruption of kānkata.

bile-mata-a Ho, fide Haines, sbst., Lepidagathis fasciculata, Noes; Acanthaceae,—a diffuse, aromatic, viscous, hairy herb, with crenate, ovate leaves and small, white-lipped flowers in numerous, small, bracteate spikes. The name suggests that it is used as a potherb by the Hos.

bili (Sinh. pili, testicles, Engl. ball) sbst. This word when used in reference to mammals or in the dl. means testicles, all over the country. Even when used in the s. and of birds, it has the same meaning everywhere, except in the thanas of Torpa and Karra, where it sometimes does duty for jarom, egg. ever even in this area, if it be used in the s. in conjunction with sandi. cock (f. i., sandi sim bili) it means testicles. When bili occurs in the name of a fruit, then it means a globular berry. See the note under bilihad.

bili-q p.v., as denoting 'to ripen,' is particular to the same two thanas and even there it is not said of rice. Everywhere else it means to have testicles.

bili-had ltly, to cut the testicles, trs., to castrate, is syns. with jati, tal, kuta, khasi and (of cocks) gaža. Jaromhad and pelohad are not current, but would have the same meaning. All these words are used only for animals. Castration of men is quite unknown to the Mundas who think that such an operation would surely prove fatal. They

have no name for eunuch either natural or artificial, and do not even know the Hindi for it. Cakera the Sad. word for eunuch, they have adopted, changing it into cakura, and using it to mean hermaphrodite. * N.B. The words jaron and pelo may everywhere be used for eggs. Peto, egg, is much used only in Siripati (Maranghada side), elsewhere it is heard only occasionally. If used in conjunction with sandi or of mammals, or in the dual both these words, like bili, mean, testicles. Jaromo p. v., is used everywhere in the meaning of to ripen; whereas petog or pedog is used everywhere in just the opposite meaning: to be unripe. Peto or pedo is also used as adj. in the meaning of unripe. It is shocking from the speaker as well as for the hearers to use one of these words for testicles. or bilihad, jaromhad. petohad or khasi reference to castration. There is no coarseness in using jati, tol, kuta or gaea in the meaning of to castrate. The Hos use for testicles the word bâda, which among the Mundas means a small catu or waterpot. The word sezgel, which elsewhere is used for fire, has a shocking meaning among the Hos.

bilka Has. syn. of libui Nag. I. abs. n., mercy, pity: pāpi horokotare jetan bilka banoa, very bad people are altogether without pity. II. adj., merciful: bilka horo. III. intrs. (1) prsl., with ind. o., to have pity on, a regard for, to show mercy to smb.: reage horokoe

bilkaakotana. (2) imprsl., (a) to feel pity: kā bilkajadma? (b) to feel a repugnance for what kindness suggests to do: tijuuru orare jomnū bilkakoa, eminreo kandaqtania kajite jomnū lagatina, though people do not like to eat in a house where smb. has worms in his sore, nevertheless when they are invited there to the kanda ceremony, they must take part in the banquet.

bi-p-ilka repr. v., to show mercy to, to have regard for one another, hagako kāciko bipilka? Relatives are of course kind to one another.

bilka-o p. v., to be pitied, to be shown mercy to: tuar hon kācii bilkaoa?

bilki Nag. (Sad).) I. sbst., a lozenge-shaped arrow-head, an arrow fitted with a lozenge-shaped iron or horn: bilkitee tuïnlia.

II. trs., to make an arrow-head lozenge-shaped: miad kaniime, miad bilkiime, make one with barbs and one lozenge-shaped.

bil-len syn. of billopa, trs., in spreading out a mat, to cover up an object or man or animal on the ground: cokem billenakaia.

billen-q p. v., to get covered or crushed under a mat.

bil-topa syn. of billen.

bima (Sad. bena, mistake, delay) trs., (1) to mistake one person or thing for another: bimakedmain. (2) to delay (by at least one day): kupulkoko bimakia, having guests he cannot come to-day, or he could not come that day; citiko bimakeda, they delayed the mail.

bima-n rflx. v., to delay one's going (by at least one day): ora-renko hasutana enatee bimanjana, his wife is sick that is why he does not come to-day, or did not come on that day.

bi-p-ima repr. v., to mistake each other for someone else.

bima-o p. v., (1) to be mistaken for someone or smth. else: citi bimajana, the letters addressed to one were delivered to another. (2) to be delayed by at least one day: gar. percakante citi bimajana, the river being in flood the mail has been delayed by a whole day; ne citi holage kul taikena mendo bimajana, this letter was to be sent yesterday, they forgot to take it to the post office.

binaoo p. v., to be saturated with, overburdened with, and (figuratively) inured \mathbf{t}_0 : daru date hinadakana; urutee binadakana, he has had grievances on all sides; kamitee binaŏakana, he is used to hard work; hasutee binaoakana, he is sore all over; rengetee bingoakana, he is accustomed to poverty: hurialekae gamala, ote binaoglekatedo kā, it rained a little, not enough to soak the soil, not enough for ploughing: ūr hartanko soanteko binadakana jeta iminan kā soankoa, those who drive cartloads of hides are used to the stench, they no longer perceive it at all.

bind, bindi, mindi (H. mihndi sbst., Lawsonia alba, Lamk.; Lythraceae,—the Henna or Indian Privet, a hedge shrub, sometimes thorny, with small, opposite, lanceolate leaves and terminal panicles of small, greenish-yellow, 4-petaled, very fragrant flowers.

bindi, bindiram (Sad. bindram)
sbst., a spider: kulabindiram
dukilekore horoko geregeretanko
gaŏoa, when the tarantula emits its
venomous liquid on to people, they
get sores that look as patches
gnawed into.

bindi-daru Nag. syn. of jaradaru Has. sbst., a nan e for hree different plants: (1) jadabindi, Jatropha gossypifolium, Linn.; Euphorbiaceae. (2) kulabindi, Jatropha Curcas, Linn.; the Physic-Nut. (3) rangabindi, Ricinus communis Linn.; Euphorbiaceae, the Castor-oil tree.

Bindi-era sbst. In the all-round invitation to the village spirits to participate in the mage feast (a convocation made by the youth of the place on the eve of the feast), this word occurs coupled with Nageera: "Marheu sobenko! Mahaburu-Desauli. Burubonga-Ikirbonga, Nageera-Bindiera, Cândi-Caŏra, Diriatalrenko-Sakamsororenko". It appears to be only a jingling addition to Nageera. It is never used alone and nobody knows of a special sense being attached to it as a distinct term.

bindi-gandeke, bindi-podola abst, a white, eatable mushroom growing on the dead stump of Jatropha Curcas. It is hemispheric, lamellate underneath and nearly stemless.

bindiam var of bindi.

bindiram jai Has, bindiram- alom

Nag. bindira jāl sbst., a cobweb: bindīramjālko atanakana ci katia-kana? Are the cobwebs horizontal or vertical?

bindiram-kata syn. of ribridi, hatubirbiri (Sad. latlati) sbst., Siegesbeckia orientalis, Linn.; Compositae,—a glandular-pubescent, annual herb, 3-4 ft. high, with opposite leaves and rayed, yellow flowers, conspicuous by their 5 spathulate, spreading, glandular outer bracts, which stick to [the clothes.

bindir-jal Ho var. of bindiramjal. bindo-baear sbst., twine made from the fibres of bindonart.

bindo-nâțî sbst., Vitis repanda, W. and A.; Ampelidaceae,—a large elimbing or repand vine of the jungles with wide-cordate, crenate, sublobate leaves, woolly underneath.

bindu (Sk. $b\bar{u}nd$; Tam. pintu; Sinh. bindu) sbst., a drop, a dot, a tittle.

*binda (II. Sad.) I. sbst., (1) ring of plaited serving as a cushion for earthen waterpots carried on the head. Other loads too are carried on the same pad. (2) a similar ring, but larger and thicker or higher, plaited of palm leaves. These rings are kept in the house, often on a little stand, on which the household supply of water is kept. (See Pl. XXXVIII. compl. to Pl. XXI, fig. 4). (3) with a nl., mid binda, bar binda, etc., one or two coils of thread, twine, rope or wire as a measure. These coils are generally of the thickness of a handgrip or so, but constitute by no means a constant measure: bacombaĕar kirintam môre binda; mid binda rurunbaĕarte toldab kā hobajana, with one coil of Bauhinia twine we have not had enough to tie the laths over the thatch.

II. trs, (1) to plait into a ring: ne busum cikaea?—bindueaių. (2) to form into measured coils: baĕar bindatam.

bindu-n, bindu-n rffx. v., (of animal-) to curl, to coil oneself up: lindunem eteirce bindana, if you touch a centipede it will curl up; armu jantee tenakana, bororee bindana oro enkage janree ukuna, the ant-eater is covered with bony scales, when scared, it curls up and hides under its scales.

binda-q p. v., (1) to be p'aited into a ring. (2) to be measured into coils bi-n-inda vrb. n., (1) the amount of rings plaited, or the quantity of thread or twine that makes up one coil: binindako bindakeda mod hambud busuko cabauterkeda, they plaited such a number of rings that they used up an armful of straw. (2) the ring plaited, the coil measured: nea okoĕa bininda? âŏgee baitada, who has plaited this ring? She has plaited it carelessly.

binda-ari syn. of kondal I. sbst., a small semi-circular ridge temporarily made where the rice field ridge has been broken through.

II. intrs., to make such a ridge: huan kape peredarir do bin laaritape, if you cannot fill up the pit

(dug by the falling water) make a small ridge around its upper edge.

binda-bondo syn. of bitaboto, lindacondo, lindalondo, I. adj, with cadlom, a long cylindrical tail: silib-ko saramkore bindabondo cadlom banoa, tipuygea, deer and sambur have no long cylindrical tail, it is short.

II. trs., to draw any elongated thing (f. i. a snake) out of a hole, to uncoil a rope or the intestines of an animal: sandi sim miad lendade bindabondokia (or bindabondotane urunkia), ente bindabondotane idibaralia, the cock drew an earthworm out of a hole and carried it about dangling from its beak; kula pota puti pe, alope bindabondoca, squeeze out the entrails of the hare, do not pull them out.

bindab ndo-n rflx. v., to draw oneself out from a hole, as earthworms and shakes: lendad bindabondontana (or bindabondoe urunentana).

bindabondo-o p v., to be drawn out from a hole: jamburubin undure hur nleka bolejanate cadlomre racalīre algaalgate kae bindabondooa, when a rat snake has partially entered a whole, if you pull it by the tail, it will not come out easily. III. adv., with or without the afxs. ange, ge, oge, tan, tange, modifying arkid, rika, urun, urunen, racqurun, cadlomo, dão, lelo, : en sanga bindabondotan daakana, those sweet potatoes have very long, cylindrical tubers: bindabondotan cadlomakan landia, dombolleka cadlomakanko sesena, bullocks with a long and uniformly thick tail are lazy, those

with a long tapering tail work well.

N.B. Bindabondo is sometimes used instead of jirjor, dangling, to dangle (as in the sentence under trs.), not so however in its adjectival use.

binda-ica sbst., the Cray-Fish, Astacus sp., ltly., the ring shrimp, so called because it curls up into a sort of likeness with the straw ring described under binda. It is 7-8" long and as thick as the wrist. It is only found in large rivers such as the Karo and the Koel.

binda-jojo sbst., a tamarind-tree with curled pods. These are somewhat larger than the ordinary tamarind fruit.

bindal-bondoltan jingle of bondol, adv., very long, streamer-like: bindalbondoltan lelotana, it looks as long as a streamer; banibotog bindalbondol, amei babu hijutana, banibotog bindalbondol? A streaming loin cloth with red stripes; is it thee, O boy, who art coming with a streaming, red-striped loin cloth? (bajan song).

bindi Nag. syn. of bârî Has. bindi-bindi Nag. var. of bikidbikid, of fatness.

bindrul, binrul, binrul Nag. syn. of moca leco Has. intrs., to protrude the underlip in sign of contempt or anger, to sneer: hinjaire karedo kīsiaire latarra laco udub-kedatee bindrulia. It is also used of little children on the point of crying: binruljadae, nae raea, he is protruding the lip, he is going to cry.

bindruy-n, etc., rflx. v., same meanings.

bindu, bindu-biur trs., to gather up into a coil, in entrd. to binda which connotes (as said) a vague idea of measure: en baĕar bindubiurtam.

bindu-n rffx. v., same as bindan (of an animal) to curl or coil oneself up: han seren japare maran ad moto bin binduakana, boroange atăkaroa enate kain senparomjana. bindu-n p. v., to be or get coiled up: baĕar binduakana; ne paga binduakante dōtam, store these ropes once they have been coiled.

bings, bings (Sad.;? II. bhinn)
I. sbst., (with refer. to several persons) the state of living in separate establishments: hagare bingarate (or bipingarate) kami kako itujada, the brothers, on account of their having separate establishments, find it difficult to manage their work.

II. adj., distinct, separate, different: binga jati, a different kind. In this function, the term is generally duplicated: disumdisum bingabinga jagar mena, languages differ from one country to another.

III. trs., (I) to separate, to put apart, to dispose separately: uriko ad kerako bingakom, separate the buffaloes from the bulloaks. (2) to divide the property among one's children and establish them in separate households: honkoe bingatadkoa.

*The married sons remain in the paternal house under paternal authority as long as the father lives. The father may think it advisable

to break up this joint-life at the request of one or of all his sons and establish them in separate households. This separation always entals a partition of the property.

binga-n, binga-n rflx. v., to leave the paternal roof and establish oneself with wife and shildren as a separate family: binganredom rengeos.

binga-q, binga-q p.v., to become or to get separated, to be placed apart: bingaakantaete kiminkoa eperan hokaakana, the quarrelling among daughters-in-law has ocased with our separating into different households.

bi-p-inga bi-p-inga repr. v., to separate from one another, to establish distinct households. Also used sbstly, the separation from each other into distinct households. This applies to a separation which takes place even a long time after the father's death. The Mundas delay it as long as possible.

bi-n-inga, bi-n-inga vrb. n., (1) the number of separations into private households: binengako binganjana gota hatu horoko nage eskareskargea, such a number of household separations took place that now every man in the village has his own establishment. (2) the separation: misa biningaetsdoko jamaruralena, eta somteko binganjana, after a first separation they restored the common household, now they are separated again.

bingabinga, bingabingage, bingabinga bingabingage adv., separately, distinctly, in separate places, groups, parties, etc.: bingabingage duhrikakom.

bingare, bingare adv., (1) in a separate place: bingare alope taina.

bingate, bingate adv., in a separate direction: ama uriko bingate barkom. (2) separately, singly, personally: sobenko momôre takale omla, ain do bingate bar taka, all of us we gave five rupees, but I gave two more.

bingu, bingul vars. of bindrug. binsaria var. of bhinsaria.

binti (Sk. H. Sad.) I.sbst., prayer, intercession.

II. trs., to pray smb.: bintijadmeale, we pray thee.

III. intrs., to pray, to intercede: hakimtarele bintiqia, we interceded on his behalf with the magistrate; bintiabu let us pray.

bi-p-inti repr. v., to beg each other: sumdiakin apanapan hora lelkente barankin kapadraolena, mendo bipintitekin salairarajana, the two fathers-in-law for reasons better known to themselves, flured up, but having begged each other (no longer to be angry) were reconciled.

binti-q p.v., (1) to be begged, asked, prayed: Gomke apimāe bintilena enreo kale gononjana, the gentleman was entreated during three days, it availed us nothing. (2) imprel., of prayer, to be said: apimā bintijana, prayers were offered for three days.

bi-s-inti vrb. n., (1) the amount or duration of prayer: binintiko bintikada setseteko tikinuteriana, they went on praying from morning till noon. (2) the prayer, the action of praying: misa bininti kā tojana taĕomte bintigaranlena, the first prayer was not granted, we only insisted (all the more).

binti-hisir sbat, a rosary: hisir-bintiin bintiin, bintihisir namoa ci?

I am going to say my beads, can I have a rosary?

binti-kitab sbst., a prayer book: bintikitabre "E alea Aba" binti ola-kana, in the prayer-book the "Our Father" is contained.

binti-panti jingle of binti, syn. of arjibinti, I. sbst., a supplication, a humble prayer, an earnest prayer: jetan bintipanti kā aĭumjana, all entreaties were in vain.

II. trs., to beg earnestly, humbly: bintipantikedkoate kupulkolge bapaijana.

bintipanti-q p v., to be asked earnestly: puragee bintipantijana enamentee hijulena.

bin sbst., a snake. *The Mundas, though not worshiping snakes, have a superstition of their own regarding them: they believe that snakes which bitten a person, have a power to neutralize the effects of their own poison or to let it run its course. Hence they will carefully abstain from killing the snake which has bitten somebody, for fear of provoking its anger and that a chance may be given it to withdraw its poison. With a view to propitiate the brute, they practise what they call "sweeping (jq) the poison

away." The one who performs forms this operation, the biniohoro, keeps rubbing the bitten limb with downward strokes, i.e., in the direction of the extremity. The broom he uses consists of a single bamboo cari, or three blades of sauri grass, or, may be, a leafy twig. He sweeps first over the bite and then advancing little by little lower and lower down, till he reaches the extremity of the limb. Some venom sweepers do without brooms, and use their fingers. These pass their hand over the limb without touching it and are cireful to click their fingers after every downward sweep. In meantime they themselves or people around, sing Hindi mantras, adjuring the poison to descend first from the crown of the head, then away from the forehead, the eyes, the nose, the mouth, and so on, naming all the parts of the body till the extremity is reached. The venom sweeper next sweeps the floor near the extremity of the limb. adjuring the venom to pass into the ground. In such mantras occur the names of Mahadeo, Hari Ram. Monsa and Parbati, which shows that the whole process is a borrowing from the Hindus. The Hindi mantras are followed by supposed Sanskrit ones, and when these are finished the express blows over the wound in a sweeping whiff and says: "Ur, jā, pāpī, sāt samundar Lankā par!" which being interpreted from Hindi means: "Fly away, go, sinner, to the seven seas beyond Ceylon!"

The whole process is next gone through once more, and may be again and again, the tune of the songs being the only appreciable variant. One of the mantras in use is given under hurcéré.

The binjohoro is under strict injunction not to kill any snake; should he, he would lose his power. receives it from the hands of his teacher. When the latter is completing his course of instruction, on the last day, he draws from his pupil some blood and with it marks him on the forehead and blows once on him through his (the teacher's) hand. As to the set of mantras or songs, it varies according to the school. Those taught by the Malars (snake charmers) are called kháŏr bidiya, and are deemed the most effective.

Another superstition about snakes is this: when one sees a dokha dora snake or a bongabin, he will soon hear of the death of some relative. is the same with a man towards whom a jamburu (rat-snake or dhaman) turns its head while the forepart of its body is raised up. The loconsondoro (chameleon-snake) on the contrary may be of good omen. If, on the first day of sowing rice, the woman who carries the seeds on her head, meets such a snake. the incident forebodes a plentiful crop.

The other two following beliefs are, likely enough, not superstitious, but based on experience: (1) Pandubia karedo jamburubia luduludutane durkere da sekeragee hijua.

when the cobra or the dhaman mimics the soft call of the quail the rainy season is at hand; kurudkurudtane durkere, isu dine jeteea, when it imitates the harsh call of the quail, the hot weather will still last a long while. (2) Bindunari tolakan darutare ora baijanre binko boloa, a house built in the vicinity of a tree with an entwined Spatholobus Roxburghii, will be frequented by snakes.

Note (1) the proverb: bigo kae gojoa, dandao kā hulagoa, neither does the snake die, nor does the stick break (and so the fight against the snake goes on). It means : one man does not relent from speaking and the other from refusing to listen, ie., further discussion is useless, or: vainly has the thing been settled by the panchayat or the judge; dispute will go on all the same. (2) the proverb: aina kora binjilu ci kulajilui aula kain ituana, I do not know whether my husband (or my father) has brought snake meat or tiger meat, i.e., I do not know anything about the loan thou pretendest to have given my late husband (or. our late father). The one who pretends to have given the loan generally answers: jomken kalure alope iĭa, cikate kape ituana! Do not sully the leafplate out of which you have eaten, i.e., do acknowledge a good turn received. (3) the following riddle: kotemtanaea redsekonden ?jātegea reseke! Whither art thou going, thou crooked one ?-Anywhere, thou grinning one! The answer to this riddle is : biz ad kadsomkin

jagartana, the speakers are a snake and a cotton plant.

It is very difficult to identify the snakes of which one hears the names in Mundari because some of them are not frequently met with and specimens To are rare. most Mundas, certain suakes are known only by hearsay, and their descriptions of such are of the vaguest. It seems Sure that two names said to apply to different snakes, do apply not unseldom to one and the same animal. Mundas imagine that all snakes are venomous; only, some bite, they say, and others do not. biz-en rflx. v., to assume the shape of a snake: Jorako binena misamisa, the Joras, i.e., the caste of dongaits or cance drivers, change themselves sometimes into snakes. bin-o p. v., to become a snake, to take the shape of a snake: Jorajatiko garabizoako menea, it is said that cance drivers change themselves into river-snakes.

bin-bin intrs., to call out: a snake! a snake! okoe binbinjada?

*bin-bisi sbst., snake venom: mod horo bin gerled tasade kulsulere enreo binbisi rakaboa, if a man treads on grass which a snake has gnawed, even then the venom will be raised, i.e., will enter into the blood; jutidakanae, binbisite asa ti moakana, he has come into contact with grass nibbled at by a snake, his hand has got swollen from the venom. Note (1) the proverb: mid tungen kajila enage binbisiteks laharaojana, I spoke a

few words and these have spread like snake venom, i.e., have given rise to a great quarrel. (2) the proverb: birbisi ci paganari, you cannot have everything your own way; ktly., it is snake venom or rope pull, i.e., it is like snake venom one cannot altogether prevent spreading even by tying up the limb, or like the unavoidable recoil of the rope whe tightening a rice-bale.

bin-bisi-tassad sbst., (1) Sad. kambia, Selaginella tenera, Spring.; Selaginellaceae,—a small moss-like herb. (2) A strongly scented grass which resembles bacom and is found in sattri (thatch-grass) fields.

binbolo trs., to catch a gagar (sort of quail) by the binbolo dodge. When one sights this species of quail, he runs in circles around it shouting: binbolo / binbolo / The quail does not fly nor run away but keeps turning its head and observing the man till it gets giddy, and is easily caught by the hand: gagar binboloime.

*bin-dimbu sbst., a form of Cucumis trigonus, Roxb.; Cucurbitaceae, with small deeply 3 or 5-lobed leaves and a smooth ellipsoid or globose fruit, 1½" diam., striped with green and white. The seeds are poisonous, they bring about violent vomiting and purging, till expelled. The pulp, without the seeds, is used medicinally at half dose, to clear the stomach; it causes vomiting or purging. The pounded roots mixed with any oil are rubbed on the body in fever.

bitaga var. of binga.

binga-banga, binga-bangi, benga-bangi jingles denoting parallel differently coloured stripes: kula bingabangitane olakana. Bingabangi in songs means nice-looking, splendid: murudbā bingabangi, a splendid Butea flower, i.e., a splendid youth.

binga-binga var. of bingabinga.

blagal (Sad.) I. sbst., the two bamboo pipes which converge into the nozzle of the blacksmith's bellows; nana biagul lagačeme, mûre kā soaktana, put narrower pipes, these do not fit the nozzle. (See Pl. XXVI, fig. 2).

II. trs., to make such pipes: baraěko madko bingalea.

bizgal-q p.v., (of such pipes) to be fitted into the nozzle: mûre baria bizgalakana.

bingare and bingate vars. of bingare and bingate.

bingel (Engl. bugle) I. sbst., a bugle, or clarion, or any other European brass trumpet.

II. intrs., to blow a bugle or other European trumpet: Dorundare oro kacašripirisare purasa nidadipliko bingulea.

bingul-q p.v., (of the bugle) to be blown: apisa bingullena.

bin-hal Has. syn. of dundun Nag. sbst., a fish which reaches a couple of feet in length, but is very slender in proportion. It lives in clear water: binhaire sarsari kā talna, maruakanree cederebedereoa, the snake-fish has no scales, when full-grown it is speckled (yellow

specks on a black ground).

bita-jo I. sbst., the practice of snake venom "sweeping" (see under bita): bitajora okoe guruakana? II. adj., with horo, syn. of the noun of agency bitajora, a venom "sweeper". In predicative phrases bita and jo are disjoined.

bita-kidia collective noun for snakes, scorpions, centipedes and all sorts of creeping vermin.

*bin.leka adv., like a snake. It occurs in the proverb: bin/eka cim urina? Wilt thou shed thy skin like; a snake, i.e., wilt thou never die? The Mundas believe that snakes and crabs never die of old age, but are rejuvenated every year when they shed their skin.

bia-ula sbst., a kind of white, thickish froth, found (especially in the beginning of the rainy season) on water and occasionally on land, containing small, black eggs, which develop into maggots. It can be lifted in one lump. Bizula ltly. means snake yomit.

place) I. sbst., forest, jungle: bir bang disum ale Horoko kale sūkua, we Mundas do not like a country where there are no forests. It is also used as a prefix to nouns of animals and plants in entrd. to the prefixes hatu, keti, or her. The latter denote a domesticated or cultivated kind, whereas bir in this function means proper to the jungles. Bitsim, v. g., is not a wild specimen of the barn door fowl (hatusim), but it is the red jungles.

fowl, a distinct species. Not only may the animals or plants so distinguished be of different species, as is generally the case, but they may be as different as a sheep, hatumindi, and a bear, birmindi. N. B. Wild mango trees are not called biruli but garauli.

II. trs., both the trs. caus. and the p.v., birg are used instead of birgiri, birgiriq, which see.

*bir-q p.v., (1) to be covered with forest : alea disum birnoakana. (2) with words denoting a way, road or path, to pass through a dense forest: en hora kabua, bejaĭ birakana. (3) idmly., svn. of gojo, to die, with refer. to people killed by tigers or may be by lightning. Amongst animists it implies that the shades of these people now dwell in the jungles. It is to be noted that the Mundas do not like to say : kula jomkia, a tiger has enten him. They prefer to say: birjanae, just as instead of gozjanae, he died, they prefer to say: senojanae, rurajanae or bangaijana, he has gone, went back, is absent.

bi-n-ir vrb. n., the jungly nature of a place: alea simān binir birakana jargidindo usulusultan senbaraoa, there is so much jungle in the precincts of our village that in the rains we have to push our way through rank vegetation.

bīr (Sk. H. Sad. Hence the Lat. vir) sbst., a brave, courageous man: soben disuming senbarakeda oro buruara, garadora sobenia dârabarakeda, aińate jetani bīr bankoa, I

have scoured the whole country, searched through hills and dales, I have met no one braver than myself; sobenko nirtana amdo kā, am cilekan bīr! All the others are flying and thou remainest, what a brave man thou art! (said in scorn); bīrgee atāk irentana, he deems himself courageous.

bir-ade syn. of tona pade, sbst., Zingiber Casumunar, Rixb.; Seitamineae,—a herb with rather stout, leafy stems, 4-6 ft. high. The flower spike produced direct from the rootstock, has sheathing, ovate, reddish bracts and white flowers with yellowish lip and stamen.

Biran (Sad.) a proper name of women, meaning bright.

birasupati, birispati, birispatt, birispati, birispat, b ispalti, brispatt, brispati, brispat (H. brihaspati Sk. vrihaspati) adv., Thursday.

birbiri Nag. syn. of kirsul Has. I. sbst, an affection of the eyes in which the lids are inflamed and turn purulent at the roots of the lashes, which fall out. Such eyes are called ben lermed in Nag. and kirsulmed in Has : birbirire kandomkandomte pusuri taĭna ad babăta, med aragoa ad hêjelhêjeltan medda urunoa, in this affection the borders of the eyelid redden, and dripping; birbirite is there ururucabaoa, pipiniko misamisa owing to this inflammation the eyelashes may fall off altogether.

II. intrs., to be affected with the inflammation described above: birbiritanae, mede birbirigtana, or

birbiri sabakaia, birbirii namakana. birbiri-o p.v., same meaning

birbiri sbst., a name for three distinct plants: (1) Spilanthes Acmella. Linn: Compositae. barandu. (2) Cassia mimosoides, Linn; Caesalpinicae, -a low, prostrate undershrub with yellow flowers and numerous, close-set, tiny and narrow leaflets. The root of this plant ground together with the tongue of a frog and a guagi (smail) is a remedy against delirium. (3) halubirbiri is the same as ribribi and bindiramkata. Siegesbeckia orientalis, Linn.; Compositae.

bir-bor jingle of bor, I adj., (of trees) tall and straight. Also used as adj. noun: birborko or birbor duruko maepe.

II. trs., syn. of bindabondo, to pull out smth. clongated: didiko gočak m setako birborkiu or birbortanko racakja, the vultures pulled out the entrails of the dead dog; ne hon lijara sutame birborkeda or lijara sutam birbortane racala.

birbor-\(\rho\) p.v., of trees, to become long and straight-stemmed: netara daru birborakana.

birbortan adv., long and straight: netare birbortan daruakana; birbortanko racakia.

bir-budi sbst, Vigna vexillata, Benth.; Papilionaceae,—a climbing or trailing herb with perennial fusiform root-stock, 3-foliolate leaves, large purple flowers and subterete, thinly silky pods.

*bir-but sbst., (1) Flemingia stricta, Roxb.; Papilionaceae,—a

shrub with 3-cornered stems and branches, and long, acuminate, digitately 3-foliolate leaves. A sugared decoction of the root is administered against debility after childbirth. (2) Flemingia prostrata, Roxb;—a diffuse, subcreet or prostrate undershrub, 1—1½ ft. high, with digitately 3-foliolate leaves.

bir-cakonda, bir-cakonta lil cakonda sbst., Tephrosia purpurea, Pers; Papilionaceae. This plant, common in fields, in waste places and by road sides, may have been wrongly distinguished into Tephrosia purpurea and Tephrosia The same plant which in the dry season lies prostrate and diffuse with only 4 pairs of leaflets on its odd-pinnate leaves, shoots up in the rainy season to 1-2 feet and has 8 pairs of leaflets. The leaflets are obtuse, the flowers purple, and the pods finely downy and slightly rcourved.

*Bir-candi syn. of Birmara, Birmahara, Birsibonga, Birsandi, Kulagupini, Jotomahara or Magenthoraga, but improperly called Bagaŭti: sbst.. a goblin with long, trailing hair. whose office it is to look after the beasts of the forest, especially tigers. These goblins are the shades of people killed by tigers, and on that account, as a compensation, the tigers are now at their beck and call, and have to feed them. They are said to shout 'gutura!' in the jungles in order to warn people of the presence of a tiger. Gutura! is properly a call to dogs, but

no dogs in the as there are jungles. the purport of that call, when heard there, can never be misunderstood. When these goblins harm people (which they rarely do) it is in their modality of Bakribonga, so that the sacrifice to them has to be offered in the bakri or garden; and should the sacrifice have to be put off to a later date, a cutu, waterpot, mu t be placed meantime upside down in the garden, either on the ground or on a stick. Naguri hunters pay to this spirit a cult in all particulars identical with that of the Hasada hunters for Akuti. (See under Baganti).

One of the versions about this spirit is as follows: Once upon a time a Mahara (a min of the cattlegrazing caste) whilst grazing his cattle in the forest, saw a small human figure (about 2' high) walking along with his hair trailing on the ground. Whilst he was watching this with fear, the figure disappeared behind tree-trunk. a When he drove his cattle home, the dwarf followed and entered into the stable after the cattle, in the shape of a bright light.

After a few days some of the cattle began to die. The Mahara now went to consult the soothsayer who told him: "You must have met a long-haired dwarf in the forest, who followed you and entered into the stable in the shape of a bright light". The cowherd said: "Yes". "Well", said the soothsayer, "that one is eating our cattle. If you do not worship him he will kill them all and then attack the inmates of of your house and kill all of you." On asking how he was to worship, he received the following directions:

"You, either slone or together with your wife, must make a small enclosure in the adia (store-room) of your house, and once a year on the full-monday of Schorai you must offer a black he-goat in that enclosure. On that morning you and your wife must bathe, then get a bindimbu creeper and a worn-out old broom, also cows' mick in a small earthen pot, red lead, frankincense and live coal on a hoe. When all this is ready near the adia, you must divest yourself of all your clothes, throw the bindimbu creeper over your left shoulder and tis it under the right shoulder (if it be not long enough, the deficiency may be made up by a string. Then your wife also must strip herself of her clothes and tis the opened out old broom around her waist in lieu of her ordinary waistcloth. Then both of you go into the adia and enter the enclosure with the offerings. There. facing East, you light a new earthen lamp and place it under a new taba (a large-mouthed earthen vessel). Then with the ring-finger of your right hand you make three lines of red lead first on the ground near the taŏa, then three lines on the taŏa, then one line on your forehead, one on your chest and one on each: shoulder joint. Then you throw the frankincense on the live coal, place

two leaf-cups near the taoa and pour the milk into them. Then you put three small heaps of pearl-rice on the ground, make the black he-goat eat some of it and pronounce the following words: 'Singbonga in heaven. I put red lead on this Birsahonga and mark him with it, in order that he may obey and in order that there be neither stomachache nor headache, that we may remain in good health, that the cattle (the cow-mother and the goat-mother) may multiply profusely; that there be neither precipice nor splinter (that the cattle may neither fall over precipices nor be made lame by sharp splinters) and that the grains (the rice-mother and the millet-mother) may grow plentifully'. Then you cut the goat's throat, drip some blood on the rice heaps and, cutting out the horns, leave them near the rice heaps. The meat must be eaten by all the inmates of your house. The lamp and the taoa must remain always untouched in the same place till the next sacrifice. No outsider is ever allowed to put his foot into your store-room, and you yourself may enter the little temple only once a year, when you offer sacrifice. You are not allowed to eat or drink in any house where a death has occurred, until the inmates of that house have gone through the ordinary shaving of the head and the paring of the nails. Nor are you allowed to eat and drink in a house where a birth took place, before the cate

ceremonies are over."

Since that time the Maharas observe this rite. By and by a few Mundas here and there have also taken to it. But they try to hide the fact, because then they are suspected of witchcraft, and noboby wants to have any marriage connexions with them if they are known as votaries of Birsabonga. reason of this is that Birsabonga is supposed to follow girls of such a house after their marriage. then enters into the adia of the house in which such a girl is married and does a lot of mischief. If after a new marriage anybody dreams that he saw a bright light, enter into the adip, the new wife's family is easily suspected, unless there be some strong reason for suspecting another person.

Sometimes the soothsayer, consulted by a family in which there is much sickness, points out some person as worshipper of Birsabonga, who does not keep a sufficient control over that mischievous imp. The man or woman thus pointed out, must then furnish all the sacrifices prescribed by the soothsayer to satisfy Birsabonga and even nowadays they seldom escape without a certain amount of ill treatment.

The reason why some Mundas take to this rite is, according to people, the following: Birsabonga is very powerful and he somehow or another manages to obtain plenty of cattle and grain for his votaries. But at the same time he is so capris

cious and so mischievous that it is very difficult to satisfy him and keep him from doing harm. As a general rule his votaries, after obtaining grain and cattle in abundance for some time, get ruined somehow or another and end in misery. It happens that some Mundas who fail in every undertaking and cannot get out of poverty, get desperate and regardless of all consequences take to the worship of Birsabonga to secure a certain wealth at least for a time

There is a superstition about the spittle of this spirit. It is said that he will sometimes attack and fight people whom he finds watching the fields or meets in the forest. He kills outright those who cannot stand their ground against him. To those able to hold their own he says when stopping the fight: "Now let me spit in your hand". If this spittle be red as blood, the man's family will be harmed by Birsandi, unless he throws off at once the spittle from his hand, and in this case the goblin starts the fight again. If at last the spirit spits in the man's hand milk-white saliva, the man must carry this off carefully and store it away in his house. If he does so, his cattle will multiply and continue healthy.

In the Hasada country it is believed that the cattle of a devotec of *Bircandi* prosper, but his family does not multiply. Should his fervour cool, his cattle will begin to decrease.

bir-disum Has. syn. of tonanraj Nag. bbst., the forest country.

bir-duran sbst., sometimes used instead of japi, a hunting song.

bir-dimbu sb.t., a form of Cucumis trigonus, Roxb.; Cucurbitaceae. It grows in the jungles and yields an eatable fruit.

bir-giri trs. caus., to let grow into a jungle: pabitape birgiritada, you bave planted your papaw trees in a clump too dense.

birgiri-o p. v., to grow into a very jungle: rāṇi birgiriakana; bakĭṇi purute birgiriakana, cia kape heredjida? bōe birgiriakana laṭabtaipe, he has a jungle of hair on his head, give him a crop.

bir-hada Has. hada Nag. sbst., Plesmonium margaritiferum, Schott.; Aroideac.—a tuberous herb with a solitary 3-partite leaf, the segments pinnatisect. of which are tubers are smaller than those of the cultivated hada Has. haluhada, ol Nag. which is the Amorphophallus campanulatus, Bl.; Aroidcae. The tubers of both these plants are freed of their poisonous porperties by being boiled with tamarind leaves or fruit or by repeated cookings in clear water. Even so they must be eaten cold otherwise they cause intolerable itching in the mouth and throat. The petioles of birhada, which is also called bongajorena, are used as a vegetable.

bir-herem-dā Has. syn. of līlkanih nīlkanih Nag. sbst., Polygala crotalarioides, Ham; Polygalaceae,— a small, much branched undershrub with alternate leaves, $1\frac{1}{2}$ —2" long, and 3-petalled flowers, the lower petal keeled. Its root is one of the ingredients of the ferment for ricebeer. The root is also chewed or else ground and drunk with water to expel phlegm from the throat; it provokes coughing.

birhi Nag. (Sad. Or., all pulses and grains, rice excepted) syn. of horgrambya, rārirambya, collective noun for all kinds of pulses.

bir-hore sbst., name for two distinct plants: (1) Atylosia scarabaeoides, Benth.; Papilionaceae,small biennial climber of the jungles, with small 3-foliolate leaves. Also called birjugihore. (2) Desmo-DC., forma dium heterocarpum trichocaulon, Schindler; Papilionaceae, -an erect undershrub, l'high, with 3-foliolate leaves and jointed pods.

birl (II. biri, iron fastenings forth the legs) I. sbst., an iron ring and chain, fetters or shackles on hands or feet: barae biri bairikataipe.

11. trs., to put in chains: Burumaren balu Kinuko birilia horokolo gopož monetadjade taškenamente, they once manacled the hands and feet of the mad Kinu of Buruma, because he wanted to fight people.

biri-q p. v, to be chained, to be fettered: biriakanae.

biri Has. bihri Nag. (Or. bihrī Sad. behrī) syn. of canda, I. sbst., a subscription: bīri hobajina ci aŭrige?

II. trs., to make or levy a subscription: bīrijadako; bīrikedieako, they levied a subscription from us.

bīri-n rslx. v., to start a subscription: bīrintanako.

bīri-q p. v., to be levied as subscription: oraora upupun ganda bīria-kana.

biri-bata I. collective noun, all kinds of subscriptions.

II. intrs., to start or levy all kinds of subscriptions.

bīribata-n rslx v., to set up all kinds of subscriptions.

bīribata-o p. v., of all varieties of subscriptions, to be levied.

birid I. trs., (1) to put on his feet s.nb. who has fallen, to put on its base or on its legs smth. which has been overturned. In this meaning ruar is often affixed: tabaakan hon biridime; cankim batitada biridruratam. (2) to build up a wall or anything else: potomtanre potom bajateko biridea, when they make a rice-bale they build it up higher and higher, within walls of straw kept in place by a ring of rope.

Note, the idiom: goĕakan kajim biridjada, thou raisest afresh a question already settled.

II. trs. caus., (1) to rouse or waken smb. from sleep: durumtanko biridkom. (2) to cause a sitting or lying person to get up: barhisileka horoko dubakanko taikena, miad kajitee biridkedkoa. (3) to spring game or flush birds.

III. intrs., (1) to rise, to stand up, to

get up from sleep: biridbape mar! entedo biridjanciko sengjana. (2) in songs, var. of seng: Sengge sanaina, biridge moneina, I want to go away, I have decided to start. (3) syn. of tind: log biridtana, membrum virile erigitur. (4) (of rice which has been planted prone on the ground), to grow erect: roa baba biridjana ci aurige?

birid-en rfix. v., to raise oneself, implies a certain difficulty in rising as is the case, f. i., with sick people: mod candul gitlla, tisin apae biridakana, he kept his bed for a whole month, now he has begun to get up. bi-p-irid repr. v., to waken one another, the one who happens to rise first awaking the others: gapa simkorarebu bipirida, let the one of us who hears to-morrow the cock crow waken the others.

birid-o p. v., to be roused from sleep; to be caused to get up; (of game) to be started; (of birds) to be flushed: biridakanako ci aŭrige?

bi-n-irid vrb. n., (1) the raising, the rising, f. i., the raising or rising of the dead: sida biniridātedoin gitirurakena, after having got up a first time I laid myself down again. (2) the rice-bale built up: nea okoĕa binirid? (3) the number of people or animals caused to get up: biniridko biridjana, darure miad jaked cērē kako sarenjana, the birds were flushed in such numbers that there is none left on the tree.

birid-bara intra, and biridbara-n rfix. v., to get up now and again (of convalescents): apuin gojolekae

hasulena, nadoe biridbara or biridbarana.

birid-con adv., on opening his eyes from his night-sleep, first thing in the morning, without washing, etc.: birideone hijulena; birideon ne kamii sahkeda.

birid-ruar, birid-rura tre. and intrs., to raise smb. to life again; to rise again.

biridruar-o p. v., to be raised again : se be ike bu biridruaroa.

birin-brin I. adj., sparkling: birinbrin ipilko; birinbirin tosa.

II. intrs., to sparkle: ipilko birinbirintana, candu barambarantana; the stars sparkle, the (full) moon shines bright.

birizbiriztan adv., sparklingly: nača muti birizbiriztan lelotana, tačomto pundica, a new muti necklace looks sparkling, afterwards it grows dim (ltly., white).

bir-irba shst., Setaria verticillata, Beauv.; Gramineae,—an annual grass.

birispait, birispaiti, birispat, birispati variants of birasil paits.

birja-biar sbst., ltly., the male buffalo of the jungles: a term occurring in songs, especially for the leader of a herd of bisons. In conversation the bison is called sail; but instead of sandi sail they often say simply biar, and instead of engasail, bâisi.

bir-jane syn. of pirijane, tasadjane, sbst., a wild form of Paspalum scrobiculatum, Linn.; Gramineae, found in rice-fields, on high ground and in the forest; it is not so tall as babajane, being of the size of the paddy plant, and it has smaller seeds. It is a poisonous grass, horses, and cattle which have grazed much on it, getting intoxicated for a whole day. The same effect is produced on people indulging in rice-beer in which some grains of tasadjane have been mixed.

*bir-janum syn. of janumbili, janumjarom, jomejanum, sbst., Zizyphus Oenoplia, Mill.; Rhamnaceae,a straggling shrub or undershrub, common in jungles. The fruit, a small plum, is eaten. As a remedy for stomach-ache 7 pills, the size of a banyan fig. are made with kare bulun, sendhubulun, sailbulun, hende buluy, (1 varieties of salt), the root of pitusia, the root of birbut and the root of birjanum, ground together. The dose is one pill on seven consecutive mornings, drinking a little warm water after each pill.

bir-jilu sbst., game.

bir-jila-kiria sbst., an oath with imprecations taken in a dispute as to who killed a certain game.

bir-jugi-hore var. of birhore.

bir-kaëtha syn. of kaubutüki sbst., Trichosanthes cucumerina, Linn.; Cucurbitaceae,—a slender but extensive climber with lobed or angled leaves, white, fimbriate flowers \(\frac{2}{n-1} \) diam., and ovoid-conical fruits 1-3" long, green with white stripes, red when ripe. This fruit is not eaten.

bir-kakāru syn. of otekakāru, (Sad. patālkora) abst., Pueraria shrubby climber with 3-foliolate leaves, purplish or blue flowers, and a very large tuberous root. It flowers when the plant is leafless. The Mundas do not, like the Santals, eat the fuberous root. They crush it and rub it on the body in fever and rheumatism.

bir-kandalas, bir-kandaras syn. of usam, sbst., any kind of shelter made of branches in the forest.

bir kandar syn. of buruhara collective noun for jungles: birkandar buruhara sānsakamle dāratana oro pītpalan talibesamentele senbaratana, we search the jungles for firewood and leaves, and run to markets for small purchases of food.

bir-kapi syn. of sārkapi, huram, (Sad. isua laraz) sbst., Leea aspera, Edgew.; Ampelidaceae, —a stout spreading shrub, 6-12 ft. high, with pinnate upper leaves and bipinnate lower leaves, of which the leaflets are cordate at base. These are used

a potherb, fide Haines. The flowers are greenish white and the berry black.

bir-kadsom, bir-kasom, bir-katsom, sometimes also bir-kaksom, birkarsom, bir-kaskom sbst., Thespesia Lampas, Dalz. and Gibs.; Malvaceae,—a shrub, 4-5 ft. high, with large showy flowers. The seeds are not imbedded in wool, but simply tomentose.

bir-konga-nasi syn. of maran konngad, shst., Dregea volubilis Benth.; Asclepiadaceao,—a stout, tall climber with glabrous, ovate, suborbicular or cordate, acuminate, opposite leaves, and a fruit of two thick, hard follicles of which the comose seeds are eaten by children.

bir-kunduru Has. bir-kunduri Nag. sbst., Zehneria umbellata, Thw.; Cucurbitaleae,—a tuberous elimber of the jungles with cylindric fruits, 3" long, longitudinally striped white when unripe, red when ripe. The tuber, leaves, and fruit do service for vegetables. The tuber is called cengorodsanga and the fruit karakatačar; these names belong also to the plant itself. Kunduru or halukunduru, cultivated, is Cephalandra indica, Naud.; Cucurbitaceae.

bir mad, buru-mad sbst., Dendro-calamus strictus, Nees; Gramineae,—a close-set bamboo of the jungles, sometimes cultivated, with shortly internoded, often solid stems, 20-50 ft. long. The shoots serve as a vegetable, and the stems are in great request for 100f laths.

Bir-mahara Nag. Bir-mara Has. syn. of Bircandi.

bir-mindi syn. of bana, sbst., the Black Bear of India, Melursus ursinus: tisia senderare birmindi api horoe kopakedkoa, in to-day's hunt a bear scratched and bit three men.

*bir-mindi-tasad Has. syn. of danaminjo, danaminju, gurgur Nag. sbst., Polygala chinensis, Linn.; Polygalaceae,—a common, annual, small, decumbent and diffuse herb with 3-petalled, yellow flowers, the lower petal keeled and crested, the

two inner sepals long, very oblique, acute and toothed. The seeds are hairy: children will lay them on a smooth leaf and shout: the commotion of the air is enough to make the seeds roll about in circles. In Nag. they put them on a bundu leaf and shout: "gurgurre'dana minjo!" In Has. they use a saru leaf and shout: "birmindi, hatu mindi dorbed menjo!"

bir-moths syn. of minritasad, sbst., Cyperus dubius, Rottb.; Cyperaceae,—a small sedge growing in the jungles, with umbels contracted into a dense head. Now, rather called Mariseus Dregeanus, Kunth.

bir-munga bir-muni, syn. of risa-munga risadiru shst., Dalbergia lanceolaria Linn. f.; Papilionaceae,—a tall, hand-ome tree, with alternate leaves and 5-7 alternate, oblong, retuse leaflets. It is a valuable timber-tree, without soft wood. The leaves reduced to charcoal are made into a powder for sprinkling over wounds and sores.

bir-muni yar. of birmunga.

birni-jono (Sad. birni) sometimes used instead of the Mundari sirum, sirumjono, sbst., Andropogon squarrosus, Linn.; Gramineae,—the Cuscus grass, 4-6 ft. high, with perennial fibrous roots, used as a broom-grass by the Mundas. It is the roots of this grass which are made into the cuscus tatties used for cooling the air in European bungalows.

bir-rambăra Has. sbst., Atylosia crassa, Prain; Papilionaceae,—a small climber with paired yellow flowers and pods 1—1½" by ½". It is distinct from fonatramra Nag.
*Birsa Bhagðan also called Dharti
Aba, the father of the world, was the founder of a new religion and the leader of both the attempts the Mundas made to free themselves from foreign domination.

In 1806 the alien zemindars so far brought into the country by the Chota Nagpur rajahs were invested with police powers. This ill-advised change naturally increased beyond endurance the number and success of attacks upon the Mundas' rights. Lovers of liberty, but at the same vielding by nature, they would no doubt, if possible, have retired to new forests in quest of new homes for themselves and the spirits of their ancestors, as they had done on former occasions. But in the 19th century there were no longer any such forests left. Hence they now had to choose between a fight for their rights or a most abject slavery. That their aggressors were satisfied with nothing less than such a slavery is shown by the following extract from the July number of the Calcutta Review of 1869. the oppressor wants a horse, the Kol must pay; when he desires a palki, the Kols have to pay, and afterwards to bear him in therein. They must pay for his musicians, for his milchcows, for his pan. Does someone die in his house? He taxes them. Is a child born? Again a tax. Is the thikadar found guilty at cutchery and sentenced to be punished? The Kol must pay the fine. Or does a death occur in the house of the Kol? 'The poor man must pay a fine. Is a child born: Is a son or daughter married? poor Kol is still taxed. And this plundering, punishing, robbing system goes on till the Kol runs away. These unjust people not only take away every thing in the house, but even force the Kol to borrow, that they may obtain what they want, reminding one of Sidney Smith's account of the poor man taxed from his birth to his coffin. Again whenever the thikadar has to go to cutchery or to the king, to a marriage, on a pilgrimage, however distant the place, the Kols must accompany him and render service without payment." That this description is not in the least exaggerated, is borne out by many official reports: Already in 1826 S. T. Cuthbert, Collector of Ramgarh writes: "The half-deserted villages, which one frequently meets with, evince the oppressive conduct of these people (the jagirdars) as landholders."

It is therefore not surprising at all that the Mundas rebelled against such cruel oppressors in 1811, in 1819-20 and in 1832. But they found themselves opposed in all these bids for liberty by the British military forces; for the British East India Company, as suzerain, had to preserve peace and order in their new province although they were not yet able to administer it efficiently; and so all these revolts brought the

no relief; nay, matters steadily grew worse and by 1856 there were already over 600 of these rapacious aliens turning to good account the major part of the rajah's estate. Then after the great mutiny in 1857. Mundas turned in large numbers to the Evangelical Lutheran mission. Encouraged by the advice and help of the missionaries, they soon got out of hand and committed acts which, though fully justified themselves, the Government opposed as incompatible with public order. Since the missionaries themselves could not countenance those acts, large numbers of former adherents looked upon their disapproval as a kind of betrayal and separated from the mission. Then a political party constituted itself under the leadership, of emoa prominent mankis, mundas and former mission teachers. These called were sardarko, the leaders, and so the whole movement was called sardar larai. But as shown in the article under this word the only effect of that expensive movement was an ever-increasing distrust on the part of the local Government in reference to the tribe. The few Catholic missionaries, who started work in Chaibasa and in the southern corner of the Ranchi district in 1869, warned by the sad experience of the Lutheran mission as well as by Government officers, kept strictly aloof from the unrest pervading the country. When the sardars, discouraged by their ill-success went

to Fr. Mullender S. J. stationed at Sarwada and promised that the whole tribe would join his mission if he assisted them against their enemies, he declined to do so. This was in 1884. Fr. Lievens S. J., who arrived in 1885, took a different Here is what he told me himself when I asked him about the causes of his success at the beginning of his work: "I had been for months already in the village of Torpa without gaining a single convert. One day the jamadar in charge of the Torpa police station, to whom I complained about my want of success, told me. 'If you want to get converts then just take up the defence of the Mundas in the rent and forced labour questions and you will get as many as you like' I did as he advised and it came to pass just as he had said." short years he had gained over 50,000 converts, and their numbers increased almost daily so that after 4 more years there were about 100,000 of them. Among themselves they called this movement rat, the union or confederacy, and this name indicates clearly enough what their main object was in joining the Catholic mission. It was of course impossible in this short time to give sufficient instruction to these masses spread over the whole country, the more so as the new missionaries come out from Belgium, had first to master at least two if not three of the following languages before efficient work could be started :

Hindustani, Mundari, English. Uraon and Kharia. It was to be foreseen that what had happened to the Lutheran mission happen also to the Catholic mission. The masses relying on their number believed that now the time of their deliverance was at hand, and they threatened to get out of hand in the remoter parts of the country. This of course brought them once more into conflict with the local Government, which arrested about 200 of the mission catechists for political agitation. In an appeal however they had to be set at liberty again. All this caused an estrangement between the local Government and the missions, which came to be looked upon to some extent as nests of political unrest. The effect of this on the Mundas and Uraons was what one might have expected, namely a falling away of numberless recruits, who went to swell the ranks of the sardars. These now became more active than they had ever been; they overran the whole country and the burden of their message to the people was to the effect, that they had been betrayed by all those they had put their trust in, British officers, German missionaries and even the Romans as they called the Catholics; that all these Europeans "wore but one and the same hat" and that nothing was to be expected from them. That the only thing remaining for them now was to put one of their own men at their head and try their chance with

him. The man they eventually put their trust in was young Birsa of the village Chalkad in the Tamar thana. The photo on Pl. XLIII was taken when he had been made a prisoner for the second time, after he had gone through great exertions and had lived as a fugitive for weeks in the reserved forests without sufficient food. It does not do justice to his real appearance, which for a Munda was rather extraordinarily pleasant : his features were regular, his eyes bright and full of intelligence and his complexion much lighter than that of most Mundas. He had been attending the Lutheran school at Chaibasa for a time. He was between 20 and 25 years of age when he started the rumour that he had been appointed by God to save his race. How far his course of action was preconcerted with the sardars, could not be ascertained. At any rate these were among his most ardent supporters, and they encouraged people to make the pilgrimage to the new prophet, whom they called dharti aba. Suddenly the rumour spread that, whilst he was out in the forest with a companion. a flash of lightning passed over his face and transfigured it, and that at that instant God gave him his sacred mission. This was evidently taken from a similar incident in the life of Luther and the transfiguration seems to be taken from the New Testament. He was soon credited with miraculous powers, such as multiplication of rice and healing of sicknesses. My

mission station (Sarwada) being but 9 miles from Chalkad, I then saw day afteriday endless files of people from all parts of the country winding their way towards that village to hear the new gospel and be Failures did not seem to healed. discourage them, for they were attributed, not to a want of power in the dharti! aba, but to a lack of faith and confidence in him. The Munda sacrifices were declared abolished: Thursday, the birthday of Birsa, was substituted for the Christian Sunday, and the Birsaites. called Birsa celaka had henceforward to wear the brahmanical cord and observe the commandments of the Christian decalogue. It is impossible to say whether and how far Birsa himself and the sardars were dupes of this religious hallucination. It certainly did serve the purpose of giving, all over the land, a harmless appearance to the numerous sardar-meetings in which the intended rising was settled without arousing any serious suspicions in either Government or missions. It facilitated the gathering of about 6,000 armed men around Birsa in Chalkad in August 1895, after it had been announced that he would call fire from heaven to destrov the aliens and the Mundas who had not resorted to Chalkad Then a few young men, who were still wavering between Christianity and the new religion came and begged of me to leave immediately for Ranchi, because the very next morning the armed men

with Birsa would start to massacre all the foreigners, adding that I, as the nearest European to Chalkad, was already designated as the first victim. Since I refused to move. they gave me up for lost and went away. Fortunately that very night Mr. Meares, then Superintendent of police in Ranchi, appeared suddenly in the camp of the sleeping rebels with some 20 of the armed police and before the sleepers had time to get awake properly and know what was up, he had already carried off the gagged prophet on his elephant. The next morning I saw the sullen crowds returning to their homes in all directions, so disconcerted that they hardly spoke a word to one another. One gang I met and questioned as to what had happened, did not deign to answer a word or even to look at me. The prophecy about the fiery rain was not the only imprudence the prophet had committed. A few days before his arrest, he had assured his followers that even if the English police were to take him prisoner he would render himself invisible and find his way back to them. This, like all his other prophecies coming to fail, caused discomposure and bewilderment among numbers of adherents. thought by Colonel Gordon that the faith that lived still in a good number, would be destroyed completely if Birsa were tried and condemned in an open-air-trial in the heart of the disturbed area. Hence he brought him under police escort

Khunti thana. As it had been officially announced that Birsa would be tried publicly on such and such a date, between 20 and 30 of his most ardent admirers had come to offer him their religious homage. They had no arms of any kind and were dressed in white clothes.

They entered the police station in the afternoon and asked Col. don to let them see Birsa that they might offer him their homage. On being told that they would see him the next day at the trial, they insisted on seeing him then and there, adding that they would not return without having worshipped him, even if they were to be killed. Besides the Colonel's sarishtadar and the daroga there were two zemindars present, and on his asking what the Mundas wanted, these four men (three of whom knew Mundari) deliberately deceived him into believing that the people had threatened to kill him if he did not at once bring Birsa before them. Thereupon they were arrested, surrounded by armed police and a charge of menacing the Deputy Commissioner with death was entered into the diary of the thana. Just at that moment I arrived in Khunti to see the Deputy Commissioner, who told me what had happened adding that he would immediately return to Ranchi to bring in the military, as the Mundas were threatening open revolt. He at once granted my request to see the arrested Mundas and speak to them in his

presence. It was an easy matter to show up the lies of the zemindars and the sarishtadar, and he himself told me to inform the prisoners that they would be set at liberty after they had received a good meal of rice. Meanwhile a courier arrived from Ranchi informing the Deputy Commissioner that the Commissioner was himself on his way to Khunti and ordering him to stay on. Commissioner, Mr. Grimley. had already asked the superior of the mission in Ranchi to see what I had written about the new rising and its causes, invited me that evening to explain all that had just happened. Very indignant at the manner in which the zemindars had tricked Col. Gordon, he refused to let strike the charge out of the thana diary, and insisted on having the preliminary enquiry made the next morning, asking me to conduct it in Mundari before him and the Deputy Commissioner. The poor prisoners were very thankful to me for their release and, in the formal hearing of the case in Ranchi. the plaint of the Deputy Commissioner was declared unfounded and he himself transferred. Birsa who had been hurriedly taken back to Ranchi and there condemned to imprisonment for some years was released on the occasion of H. M. the Queen's diamond jubilee. He immediately started preparing a new revolt, which broke out on the of Christmas 1899 with an attempt at terrorizing back into

the revolutionary movement the Christians, who had deserted him. At about y P. M. gangs of from 4 to 6 men appeared in all Christian villages, put fire to a hut or two and shot some arrows into the gatherings of Christians, who were then singing their Christmas hymns. My companion Fr. Carbery and myself were lured out by the setting on fire of a shed in front of the mission house, and as soon as we appeared in the verandah, arrows were discharged at One of these hit Fr. Carbery in the chest but remained stuck in the lower part of the chestbone, whereas the two aimed at me, just missed me by a couple of inches and went into the wall. A military expedition ending in the capture of Birsa, who subsequently died of cholera in jail, put an end to this last attempt of the Mundas to recover their lost rights and lands by force of arms.

Although this second rising caused the loss of some 20 human lives, it was not nearly as dangerous as the first: In 1895 the whole of the population, Christians as well as pagant, including most of the Oraons and Kharias, had awaited in despair, for the signal of a general rising from the prophet of Chalkad; and most of (if not all) aliens outside of Ranchi would certainly have been massacred, had not Mr. Meares succeeded in laying hands on Birsa a few hours before the last vergers were to begin. But in

1899 the number of Birsa's adherents had decreased very much. My interview with the Commissioner at Khunti in August 1895. followed by others both with him and the new Deputy Commissioner, had afforded me ample occasions to show that the Aborigines had really grave reasons for dissatisfaction, and to fully expose and demonstrate the original land system of the Mundas as well as the malpractices of the zemindars. This had led to several immediate improvements of the law in favour of the agricultural classes. The attitude of the local Government was changed into one of distinct kindness to the Aborigines and especially the attitude of Col. Gordon's successor Mr. H. C. Streatfeild, I. C. S., did very much dissipate the long-standing diffidence. And so it had come to pass that not only most of the Christians, who had, in large numreturned to their missionallegiance, but also very many pagans, especially among Oraons, abandoned the sardars and refused to follow Birsa in this new venture.

This second rising had, among other good effects that of hurrying on the general survey and settlement of Chota Nagpur. Although the legal recognition of the Mundas' land system was already decided on, Sir John Woodburn, then Lieutenant Governor of Bengal, entertained still doubts about the advisability of a general settlement. He appress

hended lest the general excitement and the animosities between ravats and zeminders unavoidably connected with every first general survey, might lead to a fresh outbreak. When Mr. Fred. Taylor, I. C. S., then Judicial Commissioner of Chota Nagur, asked me what I thought about this apprehension, I told him, that, from the practically certain knowledge I had by that time acquired about the mind and the state of feelings among the people, there would not only be no danger of a new rising, but that the cultivators themselves desired a settlement, because they considered it as the only means to put a stop to further aggressions from the zemindars, and give the rayats that feeling of security they stood so much in need of after long years of constant anxiety. Thereupon Mr. E. Lister, r.c.s., was appointed as settlement officer, and he and the Director of Agriculture of Bengal came to Sarwada to get from me the outlines and the details of the Munda's original land system as laid down in the Act and commented upon in the Appendix, which I later on wrote at the request of Sir Andrew Frazer, Lieutenant Governor of Bengal. The settlement then started immediately in the Mankipatti District with the recognition of the khuntkatti svetem, and from there it was gradually extended to the whole of Cheta: Nagpur.

Birsa-bouge syn. of Bircandi.

bir-sand syn. of Bircun did bir-sange shet, any estable root found in the jungles, especially the wild yams in outrd. to the cultivated yams, dansanya:

bir-saru (Sad. bon saru) shet., a variety of Colocasia antiquorum, Schott.; Aroideae,—a stout stemless herb, 2-3 ft. high, with large leaves, growing in the forest, but occasionally planted in Munda gardens. Its corm is eaten and also used as a remedy in hormohasu, body-ache.

bir-sasan Has. syn. of bundusasan Nag. (Sad. bon hald:) sbst.,
Curcuma aromatica, Salisb.; Scitamineac,—wild turmeric, a large
stemless; herb, 5 ft. high, with
broad green leaves, flowering in
June before the leaves appear. Also
cultivated. The tubers are paler
than those of the ordinarily cultivated turmeric, and strongly aromatic: uture mesalere soana, when
mixed with a stew, it gives it a
scent.

bir-sengelo p.v., to be incinerated in the forest, i.e., to have been killed by a tiger: birsengeljanae cii garadajana? Was he killed by a tiger or carried off in a flood?

bir-sim sbst., Gallus ferrugineus; the Red Jungle-Fowl, a bird which in size and shape is very much like hatusin, the barn door fowl: Turkuko birsimlekan jati: inku horokota jan bugina kemirura kakoa, jeta jatilo kako apanoar-Mahemedans and ike jungle-fowly;

whatever good you may do them, they will not return good offices, they do not associate with any other race.

birsindi-locon, birsindi-sokora sbst., a name given to some fields. In this connection, birsindi is a var. of Birsandi.

bir-suku sbst., a form of Lagenaria vulgaris, Ser.; Cucurbitaceae, growing in the jungles.

bir-sukuri sbst., the Indian Wild Pig, Sus indicus: ne kora birsukurilekae ūbakana, silsilakan taĭna. This boy has (wiry) hair like a boar's, it always stands on end.

bir-tasad sbst., any kind of grass found in the jungles.

birud (Sk. H. Sad. biruddh) I. postp., against. It may take the affix re; the noun or prn. denoting the person against whom the opposition is directed takes the genitive afx. a: aina birude jagara or aina birudree jagar.

II. adj., adverse: alea birud horokolo am jamabarantana enamente amreole subābjada, or amole subābjadmea, thou often joinest our opponents, therefore we distrust thee also; birud kaji, kami, aloma.

III. trs., to oppose someone: hagakoin menla honan mendo purageko birudkina, I would have regarded them as my brothers, but they were dead against me, or they considered me as dead against them.

birud-en rflx. v., to oppose, to be against someone: alelo alom biru-

dena, do not oppose us.

birud-q p. v., to be against someone: amlge birudoa, he will be against thee; abulge birudakana.

birudi noun of agency, an opponent, an adversiry, an enemy.

bir-uri sbst., the Yak of Thibet, Bos grunniens: biruriko nere bankoa mendo akoa cadlom pitkore akirinotana, enage câvar menotana, there are no yaks here, but yak tails are sold in the markets; they go by the name of câvar.

bir-uri sbst., a blackish bird, the size of a sparrow, living in the jungles, not to be confounded with urimanda which lives in the: fields; biruri dutuundukore, huanra korpedkore, diriundukoree tukaea, this bird makes its nest in the hollows of tree stumps, of nullah sides, of rocks.

*Biruru I. sbst., a Birhor, ltly., a man of the jungles: Birururq nutum kako sukutana, Birmunda menea sukukoa, the Birhors do not like to be thus called, they want to be called the Mundas of the jungles. They themselves say that they lost their status in the Munda tribe because, being so poor, they did not object to eating rice cooked by people of other tribes.

II. adj., appertaining to the Birhors: Biruru sasan Loadi ad Ludamkel talare mena, there are burial stones of the Birhors between Loadi and Ludamkel. These date back from the time when the country was not much cleared of

its forests vet, and the Birhors could encamp for a long time in one place without exhausting its means of sustenance. At that time they used to set up burial stones in the same way as the other Mundas. Even nowadays they do not lose sight of these stones, as was shown when a Sitidi inhabitant appropriated one of them for his own family. At once a deputation of Birhors came to complain. However a cash compensation quieted their scruples.

Nobody has had better opportunities to learn all about the Birhors than S. C. Roy who visited their camps and settlements in order to study the details of their life. In 1925 he published "The Birhors", a very interesting volume printed at the G. E. L. Mission Press, Ranchi. We can do no better than give here a short résumé of the principal chapters.

I. General view of Birhor life .-Between the Census of 1911 and 1921, the Birhor population has decreased from 2340 to 1510. The Birhors are closely allied to the Mundas. Their language is but a Mundari dialect, showing strong Santal influence, like that of the Kera-Mundas. According to the 1921 census, it is spoken by only 258 people. The Birhors inhabit mostly a tract 70 miles long and 20 miles broad, on the eastern and north-eastern border of the Ranchi plateau. A great number of them. U(hluBirhors, are quite

nomadic and live in groups of from 3 to 10 families camping in the jungles, remaining only for a week or two on the same spot, except during the rains, and moving on from jungle to jungle, on a regular round completed in about two years. Others, the Jaghi Birhors, have more or less settled down on the outskirts of some jungle. A few of these have taken to cultivation; the others, both Jaghis and Uthlus, occasionally sow a patch of maize in a clearance during the rainy season. They live on deer, hares, monkeys, rats and other animals caught in the chase: on edible roots and potherbs found in the jungle, and on rice procured by the sale or barter of honey, or of twine and carrying nets made with the fibre of Bauhinia seandens. The small triangular huts of the Uthlus have no walls, they are made of branches covered with leaves. Those of the Jaghis are likewise leaf-covered, but are larger and have walls. These are sometimes of mud, often of branches plastered with mud. The huts of the Jaghis have a small adia, inner room, portioned off. In the camps of the nomadic Birhors this is replaced by a small separate but called bongaora. II. Social system .- In each tanda, camp or more definitive settlement, there is a naya, temporal and spiritual head, supposed to be supernaturally elected, but practically hereditary. He himself appoints his helper, the kotwar. There are also generally one or more sooth-

sayers, called mati, as in Sadani. Of all the occupations of the Birhor, only one is pursued collectively by the male adults of a tanda: it is the monkey hunt. Once a year also, there is a regional hunt in which the men of all the tandas within a day's journey take part. Game killed in this yearly hunt may not be sold. III. Clan system .- The Birhors are grouped into exogamous clans mostly named after some animal or The totems, the legends fruit. about their origin, the taboos, etc., are analogous to those Mundas. The totem is hereditary and there are no personal totems. The tandas are no longer homogeneous. Once a vear the members of the clan belonging to one tanda and, maybe, some belonging to other tandas, assemble to offer sacrifices to the presiding Spirit of their an-At the sacrifices an cestral hill. emblem of the totem is always placed on a mystical diagram drawn on the ground. In such matters as taboos, festivals, sacrifices, ceremopollution affecting during menstruation or after childbirth, there are different customs in the clans. Members of one clan do not take cooked rice from those of another clan belonging to another tanda, except in some cases of relationship, though they take it readily Mundas, Santals, Bhuiyas, Oraons, etc. Children born of the

union of a Birhor woman with a

man belonging to one of these tribes

may be admitted to full tribal

rights provided they live as Birhors and marry into the Birhor tribe.

IV. Kinship system. - Totemism. exogamy and paternal rights are at present the three main factors of Birhor kinship organization. There are a few rather lax marriage restrictions, based on consanguinity. A younger brother has the first claim to the hand of his elder brother's widow. One and the same term is used in addressing a number of relations of the same generation and The names of a man's younger brother's wife and of his wife's elder sister may not be uttered by him, nor may these women use his Persons so related may neither touch each other, nor sit on the same mat, nor even be touched by each other's shadow. may not speak to each other directly, except in case of absolute necessity, and then must keep at a distance and not look in each other's face. Husband and wife may each other, but not address each other by name. When all the sons of a family are married they may demand a division of their father's property. The share of each son is larger with his age, not however according to any fixed proportion, and the father keeps a small share for himself. On the death of a father, the sons divide the property in the same way. If there be no male issue, the son-inlaw living with his wife's parents is entitled to the property. Otherwise it is divided the among

daughters. If there be no children the nearest agnates, and failing these, the men of the same clan living in the *landa* inherit. In all cases, the heir must bear the funeral expenses.

V. Marriage customs.—The various forms of union recognized by the Birbors as constituting valid marriage are the same as amongst the Mundas. The ceremonies preceding accompanying the regular form, are also of a similar kind but less numerous. No match-maker is used and the marriage price is paid on the very day on which the three friends deputed by the father of the intended groom, come to make the proposal. No enquiries are made about the social cleanness of both families as this is tested by an appeal made by the groom's father to his tanda fellows, on the first visit of the bride's representatives, and by her father during the marriage feast itself. If either of them has incurred a fine but not yet paid it, proceedings are stopped until payment or a promise of it. During the ceremonies proper, no sacrifices are offered except to the ancestors.

VI. Birth, chi'dhood and puberty customs.—During his wife's pregnancy the husband must abstain from eating the head of any animal sacrificed or obtained by hunting. No Spirits may be invoked nor any sacrifices offered within the house. The women must take care not to lie down in the courtyard or other open space, lest spirits or the puni bird should

fly across her body. She must not go near streams where the ghosts of women who died in pregnancy or childbirth are supposed to hover about. She must neither see nor touch a human corpse, nor even see the smoke rising from a funeral She must keep indoors, when flashes of lightning. there are Difficult labour is ascribed to adultery, to the evil eye or to the ill-will of some Spirit. When it cannot be counteracted by magical rites, recourse is had to the soothsaver to know what Spirit is offended. and which sacrifice is wanted. When labour pains come on, the men leave the hut. One end of the hut is partitioned off to serve as lying in room. Soon after the delivery, a new door is opened at that end for the use of the parturient woman during a period varying, with the different clans, from one to six weeks. It is believed that if she used the old door, two men of the family would die. The pathway from this new door up to a certain distance is, by most clans, fenced off so that the shadow of the parturient woman may not pollute or endanger the neighbours or their houses. navel-cord is cut over a copper coin, with an arrow-head or a razor. The after-birth and umbilical cord are burried just outside the threshold in a hole about a cubit deep. Should any animal eat it up, the mother will sicken and die. So will the child should the stump of the umbilical cord, when it falls off, be eaten

by any animal. Until the thathi or first purification, no sacrifice may be offered in the tanda, nor may the polluted family offer any before the second purification. On the thathi, 7 days after the birth, the men of the child's clan in the tanda shave. and the child's hair is also shaved. put in a leaf cup and abandoned on the bank of some tank or stream. Then everybody goes to bathe and the mother, coming back with dripping hair, squeezes some of the water into the baby's mouth. A sacrifice is offered to the eighty-four hills and to Mahālicati. The feast winds up with the drinking of two pots of rice-b er. toast then spoken by the naya is similar to that of the Mundas on the catibular. Generally on the 21st day, the final purification ceremony is performed. All the clothes of the tanda are boiled in ashes and washed, the baby's head is again shaved the father sacrifices a fowl to his ancestors, and the mother, with the child in her arms, visits all the spirit-seats of each family. Next morning a saki, namesake, is found The Birhors believe for the child that a child always takes after its The ears of the child namesake. are ceremonially pierced, generally in the month of November following its birth. By this ceremony it is considered to enter the tribe. and if it happens to die bofore its cars are pierced, the ceremony must be performed on its corpse. Children over ten years of age sleep in a

common dormitory. The dormitory of the girls is under the care of a widow who sleeps close to the But there is a second door back through which the girls have free egress. No wonder that prenuptial immorality is the rule rather than the exception. between children especially different clans. Α menstruant female, for a whole week, may not touch any other person, or whatever is used by other persons. During that time no sacrifice is offered in the tanda.

VII. Death and funeral customs .-Birhors say that, in olden days, meant only a temporary separation of the soul, or rather souls, from the body. Besides the shade which, after death, is ceremonially introduced into the adip. a man has two souls, a male and a female one. When the two latter lose their present body by death. they are reincarnated together in a body, not necessarily of the Birhor tribe. When a person dreams, the male soul visits other places and persons, while the female remains in the animated A Birhor, whether Jaghi or Uthlu, dangerously sick, is generally taken to the spirit hut if there be one in his landa, there to recover or die. A mati is called to find out the particular Spirit responsible for the sickness. and the sacrifico required. When a Birhor is at his last gasp, his son or wife puts a little water in his mouth, then all

present stand aside or walk out and start wailing. A rice cooking pot and a stew pot are put upside down in front of the hut. hut is deemed polluted and all water, cooked food, ashes and burning fuel are thrown away. spirit box too, and the clay or representations wooden the Spirits, must be renewed and sacrifices are to be offered for the purification of the spirit hut, even if ultimately the man died in his own hovel. In the other dwellings of the tanda, water, cooked food, ashes and fire must likewise be thrown away and only small children may eat anything, until (after the funeral) all have bathed, and food has cooked over a new fire. Women or children dying before the final purification, are buried apart with thorns driven in their feet, and their shades are not introduced into the adia. In all other cases burial or cremation is optional. Both in the grave and on the funeral pyre, the corpse is placed with the head to the South. The youngest son of the deceased walks three times with a lighted torch around the grave or the pyre and then plunges it in his father's mouth. After cremation the women wash the bones and gather them in a new earthen jug, which is then hung up in some tree near the deceased's hut. On the 7th or or 9th day after death these bones are buried in a small hole just outside the tanda. All the men then

shave and take a bath. The women also go to bathe in some stream and on this occasion the widow throws away the iron bracelet hitherto worn as a sign of her married state. On the night of the same day the shade is called back to the hut, and a feast is provided for all the people of the tanda. In the libations which precede this feast, the ancestors are asked to receive the shade of the deceased in their midst.

VIII. Religion.—The Deities and Spirits may be classified as follows:—

- (1) General or tribal gols and Spirits: (1) Simbonga, the Spirit of light, the supreme God and Creator, who does not ordinarily cause any harm and may occasionally protect from evil. (b) Devi Māi, Burhi Māi, Kā'i Māi, borrowed from Hinduized aborigines. (c) Candi and other spirits of the hunt: Bandarbīr and Hanumanbīr. (d) Mahāli cali, who only presides over small game like wild cats and monitors.
- (2) Clan Spirits: (a) the Spirits of the different hills, once the home of each clan they are called Burubonga by the Jaghis, and Orabonga by the Uihlus. Each of these Spirits has its peculiar sacrifices offered annually in common by the members of the clan in each tanda. (b) Laranka bhūt, the Spirit of war. (c) Manita bongako the acquired Spirits of the clan; they are provided with seats either in a small hut called bongaora or in

a special than (or spirit-seat) belonging to a particular family, and are figured there by a special symbol: lump of clay, wooden peg, stone, etc. They are mischievous, and are offered periodical sacrifices both by the clan and by the tanda group as a whole.

(3) Family Spirits: (a) Ilapromko, shades of the ancestors which have been conducted into the adin. The Uthlus, having no adia, sacrifice to them in their bomgaora. These shades are divided into Burhaburhi, near ancestors and Caurasi haprom, ancient dead whose names are no more remembered. On the thathi and after a marriage, the head of the family sacrifices to the former, and the nava sacrifices to the latter. Before eating rice or drinking beer every adult puts on the ground a few grains from his plate and a few drops from his cup to the intention of his Hapromko. The shades of the following are not conducted into the adia: a woman dying in pregnancy or childbirth or during her menses, a person dying of snake bite, cholera or small-pox, a person killed by a tiger or drowned, a man dying during the menses of his wife, a bachelor who kept a maiden without marrying her. (b) Manita baghauts, the shades of the family members killed by tigers. They are represented by a lump of clay or a stone in the bongaora or under a tree near the than. Manitas, acquired Spirits of a family, who have been promised seats and periodical sacrifices to keep them from further mischief.

- (4) Sazgi bhūts, Spirits to whom the landa as a whole has promised a seat and regular sacrifices in order to prevent them from harming its inhabitants.
- (5) Sakti bhūts, individual totelary Spirits of the matis, generally Mahadeo or Māi.
- (6) Nincha thūts, minor Spirits who do not receive regular sacrifices, except when they have succeeded in being accepted as Manta thuts. When exercising this kind of Spirit, the mati gives chase to him usually up to some tree, to which he nails him after the sacrifice of a goat.
- (7) Manita bhūts acquired by women either by inheritance from their mother, or by eating the head of a sacrificed animal, or by appropriating an object which happens to be the seat of some Spirit. Witches are rare.

Before a group of Uthlus start for a new encampment, the Spirits are invited to take place in the Spirit basket, longakanci, or Kawan tribe) in a small net called turjhāli. The spirit box, bongapeţi, containing the bamboo tube with rice for the sacrifices, is put in the same basket, and so are the more uncommon objects representing the Spirits, the common ones, as wooden pegs, lumps of clay and stones, are simply overturned and abandoned. The man who carries this basket, bongagogoni, walks a little ahead of the party.

bir, biri, hāra-biri sbst., a difficulty, an important circumstance: jān bēr hobajanrele hijunamma, if we find ourselves in difficult circumstances we will come to thee.

bīr-o bīri-o p. v., (1) to get into difficulties, to be busy with important work: gonoĕtele bīrijana, we were held up by the important work of burying the dead. (2) of work, sickness, etc., to become important, difficult, serious: hasu bīrijana; kami bīrijana enamente Rancite sen kain darijana, I had important or pressing work, and could not go to Ranchi.

bira Nag. var. of biara Has.

bira Has. syn. of kered Nag. I. sbst., a sheaf of reaped paddy or other food grains, also of rāri, surgunja, etc.: hansanasa turī birae ladila bagajogae tebala, he loaded his carrying pole with six sheaves on each side, it is with difficulty that he got thus far.—Hence the cpds.: bababira, gurulubira, bendebira rāribira, etc.

II. adj., in sheaves: katniparobre girjaorate okoni jam babae aujada, okoni bira baba, on the harvest feast some take to the Christian chapel threshed paddy, some take paddy in sheaves.

III. trs., to tie into sheaves: Kerako baba kako biraeako irbagea, the Kera-Mundas do not bind up the paddy into sheaves, they let it lie loose after reaping.

bira-o p. v., to be bound up into sheaves: ne badira baba mod hisi biralena, the paddy of this high

terraced field has yielded twenty sheaves.

bi-n-ira vrb. n., (1) the way of making a sheaf: en horoa binira alope biraea, do not make sheaves like those of that man. (2) the amount of paddy which goes to make one sheaf: binirae birakeda miadrege mod dupil hobajana, he has made such thick sheaves, that one is all that a woman can carry on the head.

bira Nag. (Perhaps connected with H. pītaur, a flail) syn. of huma Nag. trs., to beat someone with a stick, to beat out or thresh pulses, in entrd. to (1) ru Nag. to beat someone with a stick, to beat a drum. (2) dal Has. used of men, pulses and drums, (3) pirao Has. used of men, and even pulses (but only in scoldings and jokes), (4) kurūkao Has. and kutao Has., to strike a heavy blow (not used of pulses except in joke), (5) jajurao Has. to beat a man (not an animal). fruit, etc., with a vertical stroke. (6) dameao Has. to strike a man vertically with a blungeon or other heavy object.

lira-o p, v., to be struck with a stick.

bi-p-ira repr. v., to strike each other with sticks.

bi-n-ira vrb. n., the amount of beating or the force of the stroke: binirae birakia sunumure potagirikia, he so beat and bruised him that the epidermis came off.

bira, birage, biran syn. of bāri, adv., only: mid horo biran hijulens, only one man came.

bira-beora in songs, var. of roababa: atutanatama roababado, bualeta-natama birabeora, thy planted paddy is carried off by the water, it floats along.

bira-bira Has. Nag. syn. of bidibidi Nag. I. sbst., heavy drizzle or light rain, in entrd. to pusupusu, light drizzle or falling mist, pisirpisir or sipirsipir, ordinary drizzle, (abteb, the sparse fall of some thick drops of rain: birabira menagea ci hokajana?

II. adj., with da, same meaning: birgbira da aŭri hokaoa.

III. intrs., to drizzle heavily, to rain slightly: birabirajadae.

IV. adv., with or without the afx. ge, tan, modifying gama: birabiratane gamajada, there is a sprinkling of rain.

bigan var. of biga, bigage adv., only.

birao (Sad.; ? II. pharakhnā)
I. sbst., (1) temptation to sin (2)
probation, trial, examination of
someone's mind.

II. adj., with kaji, smth. said just to sound one and see how he will take it.

III. trs., (1) (of the devil) to tempt., (2) (of men) to probe, try, examine someone's mind: biraolipe taka omra matlab mena ci tae banca, try him and see whether he will not give money.

IV. intrs, occurs only in the cpd. biraorika, to let come near.

biraŏ-n rfix. v., to come near, to approach: aia haeeauhaeapautanre jeta haga kako biraŏnjana, when I was groaning in my sickness, not

one of my family came near me. bi-p-irao repr. v., to try each other, to sound each other: bala sidare sumdiakia bipiraotana gogonoare cileka bapaiua mente, before coming together for the bala ceremony, the fathers of the intended couple try to get an idea of each other's intention as to the amount of the marriage price. biraŏ-o p. v., (1) to be tempted to sin. (2) to be probed, tried, examined, sounded : ne baba nekan locone sukua ci kā misao kā biraokana, it has never been tried whether this kind of paddy thrives in a field like this.

bi-n-irao vrb. n., probation, trial, examination: misa biniraote kale mundidarijana, in a first trial or examination we could not make sure.

birao-rika trs, to let come near, to let approach: uriko babata alom biraorikakoa, do not let the cattle approach the paddy.

biri var. of bir.

biri, biri-cuagi (H. birī; Mt. bidī) sbst., a kind of cigarettes made by Hindus and sold in bundles in the markets. The wrappers are made of ebony leaves and not full of tobacco up to the end. The tobacco is fermented and often scented. Gulabi biri is rose-scented. Bundu biri, made in the Bundu country, is of a mild kind and has a special flavour.

biri-biritan, ribi-ribitan adv., modifying nir, to run very fast, straight and with scarcely perceptible movements of the legs. It is

used properly with sen, of certain kinds of caterpillars, and figuratively with nir of dwarfs, goats, sheep, calves: minditijuko biribiritanko senea.

birlig syn. of haraje.

birin-birin I. adj., also birinlekan, with dg, a sheet of very deep
water: oear kae ituana, birinbirin
daree dumbuigojoa, he cannot swim,
he will get drowned in such deep
water; bandare birinbirin da mena.
II. trs., occurs in the cpds. tolbirinbirin and kesedbirinbirin, to dam up
water so that it rises to a height: ne
loeonre da tolbirinbirintape.

birizbiriz-9 p. v., to get covered with deep water: da, locoa, banda birizbiriziana, the water, the rice-field, the bund is one sheet of deep water.

III. adv., with or without the afxs. ange, ge, oge, tan, tange, also birin- leka, modifying ding, tol, kesed: looon birinbirintan dinakana.

birisir, birsir syn. of jiribir I. adj., (1) with gao, a watery sore: birizir gaore bukuni hertam haĕadoka, sprinkle medicinal powder on the watery sore, that it may dry. (2) with lose v, a rice-field so sodden that it will have to dry for a few days before ploughing. In both meanings it is also used as adj. noun : birisirre bukani hertam; nekan birisirre cileka herjete baiua?

II. trs. (1) to make by irrigation a field soaked enough for ploughing it after a few days: locom birisirepe. (2) to cause one's sore to become

watery, by eating rambra pulse or tamarind, or by drinking rice-beer: jojo jomte gače birisirkeda.

birisir-en rflx. v., to cause one's sore to become watery; ili nute gaom birisirentana.

birisir-q p. v., (1) (of paddy fields) to become, either by irrigation or by oozing (the latter when, under a cloudy sky, percolating moisture ceases to evaporate) sodden to such a degree that it is too wet for herietc, the dry sowing of summer, though insufficient for acara, the sowing in mud: loeon birisirakana. (2) of sores, to bewatery: rimbilkedate kāredo rambrautu cāe jojo jomlere, cae ili nulere gao beriseroa, a sore becomes watery when the sky is cloudy, or through the cating of rambra-pulse or tamarind, or the drinking of rice-beer.

birīsiroge adv., so as to render watery: haĕadtan loĕonko birīsirogee rimbilkeda, the clouds have moistened again the rice-fields which were gotting dry.

birkað var. of badakað.

bissis var. of birisir.

birua Has. var. of bharna Nag.

birui Nag. (Sad. dhelhi) syn. of urimanda Has. curuicéré, sbst., Pyrrhulauda grisea, the Finch-Lark. bisi (Sad.; Or. besi) adv., more.

bisi (Sk. H. Sad. $b\bar{s}$) I. sbst., poison in its natural state (animal, vegetal, mineral, gaseous) in entrd. to maitra, extracted or prepared poison, connoting that the poison acts through the

digestive organs. Nevertheless poison prepared from a snake's head is always called bisi when applied to a wound, and may be called maura only when mixed with the food: jamburubina mocare bisi banoa. cadlomre mena, the rat-snake's poison is not in its mouth but in its tail (so the Mundas believe); logonsondoro kae hua mendo inia pura bisi mena, the chameleon-snake does not bite as a rule, but it is very venomous (so the Mundas think); hantaredo hoĕore lisi mena, in that place the air is poisonous: bisii omaina, he administered me poison (in its natural state or prepared from snake venom): uture bisi mena, or utu maŭraakana, there is poison in the stew, or the stew is poisonous. Bisi is used sbstly, chiefly in the following cpds: bizbisi, snake venom; meredbisi a particular poison which produces a swelling round wounds made by iron implements; if a swelling be consequent on a claw or nail scratch, or a non-venomous bite, or a cut from brass material, the respective poisons answerable for it are, in order: sarsarbisi, dațabisi and pitalbisi. Katabisi is a poison thought to exist in man's foot, killing the grass on which he treads often.

II. adj., sometimes used predicatively instead of bisian, poisonous: ne jō bisigea, this fruit is poisonous. III. trs., to poison with venom, to administer poison made from snake venom, in cntrd. to maŭra, trs., or maŭra om, to poison through ingested food: bia bisikja, a snake inject-

ed him with its venom.

bisi-n rflx. v., to poison oneself, with any kind of poison: maŭrae jomtadae bisinjana.

bisi-q p. v., to be polsoned: bin huakjae bisiakana; maurae jomtadae bisiakana; mandi bisiakana, enare maura seledakana.

bi-n-isi vrb. n., the extent of poisoning: binisii bisijana baran katae môakana, he was so poisoned by mere treading on snake venom that both his feet are swollen.

Old Mundas admit that the practice of poisoning enemies exists among them, and if one were to believe all one hears about it, one should have to say that it is very common. But in this matter, as well as in the reputed practice of human sacrifices, there is no end of exaggeration and unjustified surmises.

The extent to which the Mundas have to live on self-sown potherbs has given them a fair knowledge of poisonous plants. Poisons are thrown in the ordinary food and especially in rice-beer. I have often been assured that toxics are likewise administered with bacey, because in this way detection seems almost impossible. The piece of dry tobacco leaf is pulverized with the thumb of the right hand in the hollow of the left and then seasoned with a little lime-paste. The mixture being ready, the man who offers the tobacco, divides it into two or three tiny heaps on his outstretched left hand with his right thumb. People contend that an bisi bisi

intending murderer conecals a powdered poison under the nail of his hand (Mundari finger nails are generally long): while the proffered portion is being set apart and pushed forward with a fillip of the thumb, it can be drugged easily and without fear of attracting notice.

They distinguish between quickly acting poisons, and poisons that operate slowly but surely.

I have repeatedly been assured that in some parts even more than elsewhere, people will leave severely alone food, or drink or tobacco offered by a man with whom they have had a serious quarrel.

The following plants are known or considered as poisonous:

atubiā, Mirabilis jalappa, Linn., Nyctagineae. The root is used for destroying worms in cuttle-sores.

ankoardaru, Alangium Lamarckii, Thwaites; Cornaceae. The root is used as a purge; an overdose proves fatal.

asandudaru, Careya arborea, Roxb; Myrtaceae. The root, bark and leaves are used for killing fish.

balu candoa, Rauwolfia serpentina, Benth.; Apccynaceae. The swallowing of the root or the mere rubbing of the body with it is said to cause temporary insanity. A sufficient quantity will bring about death.

barudaru, Schleichera trijuga, Willd.; Sapindaceae. The oil expressed from the fruit's kernel is na cotic in sma'l dose, poisonous in a larger one, unless it has been heated to reeking point. A seed which has passed through the stomach of an animal, when pounded and mixed with 1 oz. of European gunpowder, will cause abortion or prevent pregnancy for a case or two according to some, for good according to others.

bindimbu, a form of Cucumis trigonus, Roxb.; Cucurbitaceae. The seeds bring on vomiting and loose stools, till expelled. The pulp is used as a purge.

birhada, Plesmonium margaritiferum. Schott: Aroideae. The tubers are eaten. If they are not boiled down in several successive kettlefuls of water, or together with tamarind leaves or tamarind pulp, they keep a noxious acidity which affects the throat and mouth with unbearable itching. Even when so prepared, they would have the same objectionable effect if eaten hot. unless indeed the tamarind added had not been spared. It is said that the itching nuisance sometimes proves fatal. Acid drinks are a counterpoison.

bisunud, a small, black, poisonous mushroom growing on garbage and dirt heaps near villages.

carpandu, Ruellia suffruticosa; Roxb.; Acanthaceae. Its root dried and ground is the chief ingredient of rice-beer ferment; 2 oz. of it would, in pregnant women, cause abortion. curcudaru, Caesaria tomentosa; Roxb.; Samydaceae. The berries crushed and thrown into ponds or river-weirs stupefy all the fish in

bisi

bisi

them. The juice of the berries is injurious to the eyes. They are bitter and unpalatable, but not injurious to the stomach.

daudaru, Artocarpus Lakoocha, Roxb.; Urticaceae. The milky juice of the tree is used in very small doses, one or two drops for children, more for adults, as a purge. A larger quantity is injurious and may even turn fatal.

dururidaru, Gardenia turgida, Roxb.; Rubiaceae. The rind of the fruit and the seeds, crushed and thrown into enclosed water kill the fish.

etekedaru, etetedaru, Euphorbia antiquorum, Linn.; Euphorbiaceae. Its milky juice is injurious to the eyes. It is used for catching fish; it blinds and kills them. It is also used as a purge, one drop per intended stool. It might be fatal in larger doses.

gangaë, Andropogon Sorghum, Brot; Gramineae. The alventitious shoots growing out of derelict stumps are fatal to cows and goats.

garsuldaru, gadasurdaru, Carissa spinarum, A. D. C.; Apocynaceae. The root enters into some medicinal compounds. A larger quantity is fatal; it causes purging that cannot be stopped.

golaincidaru, Plameria acutifolia, Poir.; Apocynaceae. Its milky juice is used medicinally, 3 or 4 drops constituting a purge. A larger quantity is poisonous.

hada, ol, Amorphophallus campanulatus, Bl.; Aroideae. Same effects as for birhada.

haridaru, Cassia fistula, Linn.; Caesalpinicac. A handful of baked leaves, or one bean crushed and mixed with water is used as a purge. A larger quantity would cause injury.

hatudimbu, the only cultivated variety of Cucumis trigonus, Roxb.; Cucurbitaceas. Its fruit, when still unripe, acts as a purge. It is properly an annual; but it is said that the plant happens to outlive its natural space by 3-4 years, and that its fruits then become poisonous, and, if eaten in quantity, fatal.

helarouari, Mille til auriculata, Bak.; Papilionuceae. The root is used for the killing of fish.

jane, Paspalum scrobiculatum, Linn.; Gramineae. This grass has, in some cases, proved pois mous.

kanailibā, Nerium odorum, Soland; Apocynaceae. Its bark, root, flower and seed are poisonous. The seeds prove convenient for killing one's neighbours pigs.

kantaradaru, Artocarpus integrifolia, Linn. f.; Urticaceae. The bark of the underground root is pounded. If a small quantity of this powder be dropped in a mun's rice twice a month, his body will begin to swell, and if this be done for two or three months, he will die. So small is the required dose that, with the accompanying rice, taste cannot detect its presence.

kitamuli, as kind of stemless palm with only two leaves, different from the male and female Phoenix acaulis. Not indentified. The rootstock $(d\bar{a})$ is a deadly poison, whilst the rootstock of Phoenix acaŭlis is eaten. It is also crushed and applied as plaster for pains in the chest, it acts like a mustard plaster.

kultdaru, Croton oblongifolius, Roxb.; Euphorbiaccae. The bark of the root in small doses is used as a purge; a larger quantity is poisonous.

madpoga, a poisonous mushroom with slender stem, growing in clusters close to bamboo roots. It is different from dingiliud, also called madpoga, which also grows near bamboo roots, but singly and with stout, stiff stem, and is very palatable.

madukamdaru, Bassia latifolia, Roxb.; Sapotaceae. Oil is extracted from the seeds. The oil-cake in small quantity is narcotic, in larger quantity poisonous. It is thrown in ponds for killing fish. Otherwise care is taken to burn it, lest fowls feed on it and die.

murakatand, a poisonous, yellow mushroom, with a long stem, growing in the jungles. A little is narcotic, a larger quantity fatal.

maran kanaili, Thevetia neriifolia, Juss.; Apocynaceae. The pulp of the fruit mixed with dregs of ricebeer serves to kill stray pigs. The Mundas seem not to know that the milky juice is highly poisoneus. mungadaru, Moringa pterygosperma, Gaertn.; Moringeae. The root is a violent poison, A snake, if a

piece of this root be dropped in its hole, will vacate it.

niri, nirsiz, Elaeodendron glaucum, Pers.; Celastrineae. A piece of the root, as thick as the finger and a little longer, is crushed and soaked in water. The solution, strained off, is taken as an emetic. Overdoses are fatal.

palati, Calotropis gigantea, Br.;
Asclopiadaceae. Its milky juice is
mixed with rice or any other food,
to poison crows. It is also fatal to
men, being destructive of the
bowels.

parasu, kargeluz, Cleistanthus collinus, Benth.; Euphorbiacae. The leaves dried and pounded are thrown into confined waters to kill fish. The fruit is highly poisonous.

polo, polod, kolod, johara, Randia dumetorum, Lamk.; Rubiaceae. The fruit crushed and thrown in water kills the fish in it.

puru, kardanidudmu itasad, Sphaeranthus indicus, Linn.; Compositae. The rind of the fruit, dried and pounded, serves the same purpose. It is not injurious to men.

rali, Piper longum, Linn.; Piperaceae. The root crushed and mixed with ripe tamarind pulp, causes abortion.

sakamhara, Diospyros montana, Roxb.; Ebenaceae. Leaves crushed and mixed with water are fatal to fish. If cooked and caten by men, they provoke vomiting and giddiness.

sarupa, neoa, Anona squamosa,

Linn.; Anouscese. The seeds chewed or crushed, are poisonous. Crushed, they are used for destroying worms in wounds of cattle.

sengelpoga, a poisonous mushroom that grows; on decaying stumps of sal trees. It is soft, flexible and phosphorescent at night. It is easily distinguished from the white, short-stemmed sarjonud, sarjompoga or sarjomgandeke, also growing an decaying sal stumps.

sizara, Bauhinia purpurea, Linn; Caesalpinieae. The bark of the underground root is poisonous even in small quantity. The root is applied medicinally on cuts and bruises.

sirumedel, kirum, Erythvina indica, Roxb.; Papilionaceae. The bark and root, being rubbed on the body, engender burn-like wounds. Taken internally, they are a deadly poison.

sosodaru, Semecarpus anacardium, Willd.; Aracardiaceae. The oil expressed from the kernel is poisonous. A drop of it upon the skin will cause a sore. If mixed in the food, it will ulcerate the bowels and cause death.

sukuripota, Polygonum glabrum, Willd.; Polygonaceae. The stem and leaves are ground and thrown in water to kill fish. Young leaves, however, are eaten as a potherb.

tamaku, Nicotiana tabaccum, Linn.; Solanaceae. The juice is well known as poisonous.

tiun, Canavalia virosa, W. and A.; Papilionaceae. The plant, through an annual, sometimes survives a season. In the 2nd year the beans have already become narcotic, and after the 2nd or 3rd year, they are a deadly poison, if eaten in quantity.

tuntura, datura, Datura * fastuosa, Linn.; var. alba, F. B. I.; Solanaceas. The reet is stupefying and poisonous.

Note also the following poisons:

- (1) A stiff pinch, about 2 oz., of ordinary black gunpowder mixed with about half a tumblerfut of strong alcohol (generally mahua brandy), will, if taken by a pregnant woman, cause abortion and make her permanently barren.
- (2) A mixture of clarified butter and sal rosin, being well mixed into a paste, is washed over and over again, until its colour becomes quite clear. This is considered a very efficacious remedy for carbuneles and burns. But a very little of it, if caten, is said to be a deadly poison.
- (3) The head of a cobra is allowed to rot till it turns soft, and then crushed into a paste. A little of this applied to a wound will cause death.
- (4) The head of a cobra is kept till it undergoes decay, and worms are generated. These worms mashed in mustard oil form a deadly poison. Witches are supposed to employ it.

bisi syn. of māli Has. mahali Nag. cūt, I. sbst., (1) social or religious pollution or uncleanness contracted through actions or states,

which do not necessarily constitute a guilt, by persons inasmuch as they are members of a family, sept, caste or race. For instance: after the birth of a child, the father, the mother and the new-born child are bisi until the cati ceremony has been performed. Other members of the family, sept, etc., may neither eat and drink with persons in such circumstances. nor allow them to touch either their food or their cooking utensils: akinlo jojom anri baiua, bisi mengakangeatakina, we may not yet eat with either of them because their uncleanness is still on them. (2) figuratively, moral smut or filth in word or action: hagahon talare bisi alom kajia kāredo adoagonoğm namea, do not talk immorally among the memb ra of thy family or among the people of thy village, otherwise an unexpected thrashing will be thy lot. II. adj., with kaji, jagar, kami, immoral, syns. with poari kaji or kami, siri kaji, humu kaji, edkan kaji or kami : hen horoa gota jagar bisigea. N. B. Edkan kaji or kami is used also, in the widest sense, for bad, sinful in any degree, objectionable under any respect. Humu kami simply means work that dirties, e.g., work in charcoal: kuilara enado humu kami.

III. trs., (1) to cause someone to contract social or religious defilement, e.g., by touching his cooking vessels when oneself is bisi, and not warning him until he has cooked in them and eaten the food. (2) to

talk immoral smut to someone: biejkedleae.

bisi-n rflx., to render oneself socially or religiously unclean by eating or drinking food which has been touched by people who are themselves unclean: naoa jonom oraree bisinjana, he defiled himself in a house where there was a new-born baby.

bisi-go p.v., to become unclean socially or religiously: bisiakan kuri catihulan reargirin imtagee pobitarruaroa, a religiously unclean woman becomes clean again when she bathes on the cati day. N. B. The vocal check in this work never drops before a vowel, to avoid confusion with bisio, to get poisoned.

bisige adv., modifying 'jagar, kami, and syns., immorally, filthily.

bisi (Sad.) syn. of salom sbst., the muscles on either side of the backbone. This word is never used alone, on account of the confusion which might arise with bisi, poison. It only occurs in the cpds. bisibisite, bisijan, bisijilu.

bisian adj., naturally poisonous, venomous: pandubin bisiana, the cobra is venomous; bindidarura jō bisiana, the physic-nut is poisonous; bisian sunumdo kako jomea, they do not eat poisonous oil, i.e., they do not use it for culinary purposes.

N. B. The more usual way of saying that a plant for fruit is poisonous is by describing its effects: gogoča, it kills, ūla, it causes vomiting, lājdūla or lājdudula, it

purges, būla or bubula, it causes vertigo or makes drunk: julopoga gogoča, the julopoga (a kind of mushroom) is a deadly poison; barusunumra sukul kā senorikakere ūla oro lāždūla, kusum oil when it has not been heated to reeking point causes vomiting and diarrhoea; sakamhara bubula, the leaves of sakamhara give vertigo.

bisi-bindi syn. of silipiti, sirilunds, trs., to look all over, in and under things (use of hands connoted as well as of eyes): baksa bitarre sui adjana, soben lijakoia bisibindikeda mendo kā namjana, a needle has been lost inside the box, I have rummaged through all the clothes in searching for it, but could not find it; bisibindite soben kitabra dati raracabaakana, in my handling books (whilst looking for smth.) their covers got loose.

bisibindi-o p.v., to be handled and turned over in a search after smth.; soben kitabko bisibindilena.

bisibinditan adv., with rika same meaning: soben lija bisibinditaning rikakeda.

bisi-bisite or sometimes, bisi-bisire adv., in the muscles along the back-bone: bisibisite hasujaińa.

bisj-bital I. abs. n., the habit of scolding with foul language: inia bisjbital janao nelekagea.

II. adj., (1) with eran, a foul rebuke: bisibital eran me hature purage aiumoa. (2) with horo, a man who is in the habit of using foul language in rating others: ne

horo kadračjanre merinere bisihilala. III. trs., syn. of sama, to scold with foul speech: bisibilalkedleae. The p. v. is not used, samagy is used instead.

bisibital, also with the afx. ge or tan, adv., modifying eray foully: bisibitale erankedlea.

bisi-jan syn. of sindurijan shet., the backbone.

bisi-jilu syn. of salomjilu sbst., sirloin-

bisikal, biskal Nag. bisil Has. syn. of elg Nag. Has., trs., to cause to run away, to cause to fly, run or swim about excitedly: tumbulikoe bisikaltadkoa; haikoe bisikaltadkoa; gerea cinamentem bisilkia? daiain honan, why hast thou flushed the quail? I would have caught it by means of a decoy bird. Note the proverb: hapeakan kaji alom bisilta, let sleeping dogs lie, let well alone; hapeakan kajim biskaltada, nadoko eperantana, thoulhast given a fresh start to that forgotten business, and now they quarrel.

bisikal-o p. v., to be caused to run, fly or swim about excitedly. Also used idmly. with koji: hapeakan kaji bisillena.

bi-n-isikal vrb. n., (1) the extent of excitation: binisilko bisiltadkoa soben pacrisāraren tumbuliko urdamjana, they have so roused the wasps dwelling in the cracks of the wall that they are now flying about angrily. (2) the action of flushing or exciting: misa biniskalte soben gereako kako nirjana cro misae biskalkedkoa! He flushed the quails

bisŭās

a first time, but some remained; now he has started these too! okoĕa binisilteko urdamentana? By whose interference are the wasps thus angrily flying about?

bisij Has. var., of bisikal Nag.

bisindi I. abs. n. disgust created by squalor and filth: bisindite mandi kae jomdarijana, he could not eat owing to the loathsomeness of the place.

II. intrs. imprsl., to feel disgusted by squalor and filth: apea raca lelte bisindjiaina; urikoate meromko purate bisindjkoa, goats are much more particular than bullocks about the cleanness of the spot on which they lie down.

bisindige adv., modifying atkar, same meaning.

bisiri-rici Nag. var. of besera.

bisitur, bistur rarely used in affirmative sentences, I. intrs., to be in the habit of doing smth.: enkana ciulaŏ kae bistura; edkan horoko kumbūrujumbūriko bistura. The same used adjectively with the negative particle, signifies: never doing a certain thing: kumbūru kā bistur horo samage kumbūru sabakana, a man who never steals was wrongly arrosted for theft.

II. trs., to begin doing a thing for the first time, within the current season: sanga kale bisturakada, we have not yet begun eating our sweet-potatoes; iro aurilo bisturea, we have not yet begun harvesting: baba kumburuko auriko bisturea, the thieves have not yet started stealing from the standing rice

crops; potom aŭrile bisitureloge kaţeako bisiturkeda, even before we open our rice-bale, the rats are already at it.

bisitur-o p.v., to be done or used for the first time in the season: ne baganra tamras nā jaked aŭrige bisituroa; potom bisturakana, the bale has been opened for use.

bis'al var. of bisikal.

bisri-rici var. of bisiririci.

bistur var. of bisitur.

bisuad Nag. (Sad. bisuāek;? H. bishwās karānā) trs., to mock by words, to speak mockingly, to imitate mockingly, to ape, to laugh at someone by mimicking his words or ways: gucu sabsabkeatee bisuadkļa, ho aped him by stroking his beard like him. In Has. to speak mockingly is expressed by geserad, to ape is expressed by the afx. itu in the cpds. kajiitu, seutu, eranitu, raitu, etc.

bisŭās (Sk. H. Sad. bishwas) 1. sbst., (1) trust, reliance, faith in smb. The person in whom the trust is put or on whom reliance is placed, takes the genitive afx. q: inia jetan bismās banoa, there is no relying on that one; inia bisuasre alope taĭna, do not rely on his help; ama bisŭāsre soben ţakapıĕsain bagetada, in (mv) confidence in thee, I have abandoned thee all my money, i.e., I have entrusted all my money to thee. (2) belief, faith, in the truth of smth. or the truthfulness of smb. : kristān bisuās, the Christian faith : bisitās-kaji, words of faith, articles of belief.

II. adj., with horo, (1) a trustworthy or (2) a confiding, unsusperting person. (In the meaning of trustworthy the form bisŭāsi is also used) : bishās horokolo kārbārme. make transactions with reliable people; kā bisuās horokotare jetana alope ūduba, udublere apange hosroko baimea, do not tell any secret to diffident persons, they would take it as a lie. (3) a faithful man, i.e., one who has faith, who believes in a religious doctrine.

III. trs. (1) to trust or rely on smb. The name of the person in whom confilence is placed takes the gen. afx. a (kaji being understood) or else the afx. re: Samua bisuasea; Samuren bisŭāstana. 1 have confidence in Samu. (2) to believe someone or smth. : alom bisŭāsia; enado ciulao kaita bisitāsca. IV. intrs., (1) impresl., to believe: ne kaji (or ne kajire) kā bisuāsjaina, do not believe this. (2) prsl., to believe : bisitastanae; kae bisnāskena.

bi-p-ismās repr. v., (1) to trust each other, to rely on each other: kakin bipisŭāstana enamente apanapan baksara cabi kakin opoma, they have no mutual trust and do not leave their box keys in each other's hands. (2) with kaji expressed, to each other: kaji kakin believe bipisuāstana. (3) sbst., mutual confidence, trust in each other: abenre bipistiās banoredo saja aloben kamia, if there is no confidence between you two, then do not work n partnership.

bisŭās-q p. v., (1) to be believed. (2) to be trusted, relied on. (3) used instead of the imprel: alea kaji (or alea kajire) kao bisŭāsqtana, am kajilekaime, he does not believe what we say, try thou and tell him; kao bisŭāsjana, kao bisŭāslena, he did not believe it.

bisunbhōg (Sad.) sbst., a small, late variety of the low field riceplant.

bit, biti var. of bhit, a wall.

*bita (Sk. vitasti ; H. Or. bitlā ; Mt. bīt) I. sbst., a span, i.e., the length one can span with the hand, between the tip of the thumb and the tip of one of the fingers, generally the middle one: bar bita jilinge taikena, it was two spans long. N. B. The other usual measures of length are: (1) katy, a finger breadth; upun katy, the breadth of the palm of the hand. (2) ota, the distance between the tip of the extended thumb and the knuckle of the small finger, bar of a, one foot. (3) mundura Has. mūt Nag. a short cubit, forearm and fist. (4) muka, a cubit, from elbow to fingertips. (5) Supumundu, from the shoulder to the tip of the fingers. common measures for height or depth are: (1) indikakore Has. up to above the heel; tokôrekore Nag. up to the ankle or ankle deep. (2) terenkore Has., midteren Nag. up to below the calves. (3) mukurikore Has midmukuri Nag. up to the knees, or knee-deep. (4) bulukore, half way up the thigh. bulukore, up to the hipbone. mazankore, up to the waist. (7)

laktore, up to the stomach. (8) kuramkore, up to the chest or chest deep. (9) hatalakore, up to the armpits. (10) hotokore, up to the throat. (11) kiuakore, up to the chin. (12) molonkore, up to the forchead. (13) bāmundu or bāpursi, up to 2' 3" above the head. (14) midpursa, up to above the raised arms and hands, out of one's depth by one arm length.

II. trs., to measure by spans with the hand: aurin bitalea! Wait a bit! I will measure it in spans; mukacain cin bitaca? Shall I give the length in cubits or in spans? ciminsam bitala? How many times didst thou span it, what is its length in spans? ciminuain jilinea?—api muka mod bitacme, how long shall I make it?—Make it 3 cubits and a span long.

bita-n rflx. v., to measure one's own body in spans: ciminuaia cakara mente kurame bitantana, he spans his chest to judge of its width.

bita-q p.v., to be measured in spans: ciminsa bitajana? How many times was it spanned, how many spans is it long?

bi-n-ita vrb. n., the width of one's span: ama binitado huriagea, thou hast a short span.

bita-aun and bita-idin syn. of mukaaun and mukaidin, rfix. v., are used idmly. of the coming and going of mukatijuko, the loopers or caterpillars of the Geometridae family.

bitabororo Has. syn. of bororodaru Nag. (Sad. baranga, bicra, jhari) sbst., Kydia calycina, Roxb.; Malvaceae,—a tree with lobed leaves, in great demand for carrier's poles. The tree stripped of its bark is very smooth and slippery as if covered with oil, hence the name bororo; it is called bita (from bitaboto) because water mixed with its juice will adhere to the hand and come out in a long trail.

bita-boto syn. of bindabondo.

bita-hatin trs., and bitahating p.v., of fields, to be parcelled out down to mere bits: ote soben bitahatinjana, asulo isu maskilgaa, all the fields have been divided into very small shares, it is very difficult to get one's sustenance.

bita-idin rflx. v., descriptive (like bitaaun) of the progress of looper caterpillars.

bitar and derivatives, vars. of

bitar-botor, botor-botor I. adj., (1) with daru, tree, syn. of bon-bon daru, a tree with a long, straight and clean stem: botorbotor daru matam. (2) with bondol, the streamer-like ends of a turban or a loin cloth: bitarbotor bondol gapuïtam, otere ortana, tuck up the ends of thy loin cloth, they trail on the ground.

II. trs., to don a turban or a loin cloth so that the ends stream down: bed, botog, or bondole bitarbotorkeda. bitarbotor-en rflx. v., to walk or fly with a long straight, tail as do several kinds of birds. Bianbozonen, to fly with a long tail in line with the body, is used only of the paradise-fly-catcher: lancêrê bitarbotorentana, or

bianboĕonentana; marako bitarbotorentana, the peacocks are structing about with their long tail unexpanded (ltly., straight).

bitarbotortan, botorbotortan, botorleka adv., used in the various acceptations of the trs. and the rflx. v.: marako bitarbotortanko senbaraca.

biter and derivatives, vars. of bhitar and derivatives.

biti, bit var. of bhit, a wall.

biti (Sad.; Mt. biti) I. sbst., flat pieces of split bamboo, about one or two ft. long kept ready to be cut into to make pins plates or cups of leaves.

II. trs., to split bamboos into flat pieces: mad bitiime.

biti-q p. v., of bamboos, to be split into flat pieces. Note the idiom: bitiakan biâra roalere, herjetebabalekage gârâoa, flat, well nursed paddy seedlings, will, when transplanted, shoot as many stems, as paddy sown in the hot season.

biti shet., the "out", a piece of wood, pointed at both ends, about 3" lorg and 1" or more thick, which is used in bili-inum, the tip-cat game.

biti-inua I. sbst, the game of tip-cat.

II. intrs., to play at tip eat.

*In this game a number of players are divided into two camps. They play with one stick and one cat. Each member of the attacking party in turn plays as follows: he puts the cat on the ground and with a jerk of the stik sends it (!e!) towards the defending party. If

any of the latter eather it ((loku) in his hands before it falls on the ground, the player is out. nobody catches it, someone picks it up and tries, from the spot where it has fallen to throw (to) it stick unon the which the former player has dropped near himself. If he succeeds. again. opponent out. Should his is he fail, the latter, to whom the cit has been returned, gives it a knock, and while it is in mid air strikes it (tok...ŏ) a second time so as to send it to a distance. This distance is measured (leka), in steps: twenty steps make one nuil. When the total of the distances thus scored by the successive players of the attacking party reaches the number of nails previously agreed upon, the players who have made these points exercise their joint rights of sending the cat abroad, so that the defeated party may have the trouble of fetching it back. Each of the winners, in turn, takes up the cat and drops it, trying to touch it on its way down: let us suppose that, in this short interval, he has managed to touch it twice. He thus acquires the right to give the cat two long hits and drive it further and further. All that the defeated party has to do after the combined long hits of the winners have done their best, is to pick up the cat and bring it back (biti gg) running while shouting: bitige! Should they stop shouting, the cat gets one more long hit from the winners. When it

finally reaches home, one of the winners takes it up once more, and throws it away from under his uplifted leg: one of the adverse party has to fetch it back hopping on one leg (langra biti gg). After this, players change camps and the game starts afresh.

bitilao, bitlao var. of bickao.

bitirid I. sbst., the proposal, suggestion or idea to do smth.: cao baje kamira bitirid okoee urumla? Who gave out the idea of starting work at 6 o'clock?

II. trs., (1) to first get it into one's head, to be instrumental in, to suggest, to propose, to start, to undertake: ne eperan okoee bitiridla? Who picked this quarrel? kapaji hobaoka mente ain bitiridla, mendo sobenko hapegodenjana, I tried to start a quarrel, or a discussion, but all kept patiently silent; ora bainiulan kabuain menla. amgedan bitiridkeda, I was of opinion not to build the house this year, it was thy idea to build it now; nekan ukukaji okoe biliridkeda? Who set affoat such calumny? ne sirma arandile bitiridea, this year we will arrange a marriage; begar hukumte calu okoe bitiridkeda? Who induced you to without orders? (2) with liv. bgs. as d. o., to excite into activity: hapeakan kula alope bitiridia, do not rouse to action a tiger which is quiet; bugileka durumakan honem bitiridtaia, thou hast set crying a child which was sleeping nicely. bitirid-q p. v., (1) of a certain

action, to be proposed, suggested, started, undertaken: eperan nado bitiridjana, now a quarrel has been deliberately picked. (2) of a liv. bg., to be roused to activity: kula bitiridjana.

bitu I. sbst., an underground stem of tuberous creepers planted too deep; an underground stem shooting up from tuber-bits left deep in the soil from the previous year: bitu da tainlekatarea, the underground stem is where the tuber should be: sanga urten senkena, bitu eskargen namkeda, I went to dig out wild tubers, but I found only stems so deep that the tubers were out of reach. II. trs., also urbitu, to leave bits of tuber very deep in the ground and so cause them to shoot long underground stems: ne birra soben sangako urbituakada.

bilu-n rflx. v., idmly., of worms and the like, to enter a sore or some solid substance: gurundiko huaakadtareko bituna, puratedo goregotere, the gurundis, a kind of jiggers, penetrate under the skin, mostly under the armpits; tijuko bituaderakana, worms have penetrated inside.

bitu-u p. v., (1) also urbituu, of tubers, to grow an underground stem: urtunduime kūredo kalomkote bituua, dig it up altogether, otherwise we shall have it shooting up next year from very deep underground. (2) idmly., of worms and the like, to penetrate a sore or some solid substance: urira gaŏre tijuko bitua-kana.

bitu-buil contrary of butuka, a person with a depressed or deep navel.

bituľ trs., (1) to overturn a vessel, so that it lies on its side show ing its bottom: seta miad catu bitu\keda. (2) idmly, to point to, o turn one's hottom towards someone as a sign of contempt or derision. The name of the person so derided serves as ind. o., or takes the afx. sate: ainsate alom bituia or alom bituiaina; najomburia kīstee bituiadbua mente soben poncoko erageko kadračjana, all the panches were in high dudgeon because the irate witch had turned her bottom towards them.

bi-p-itux repr. v., idmly., to deride each other in the manner described; to do the same playfully, as children will: honko bipitustana.

bitui-o Has. bituj-o Nag. p. v., (1) of a vessel, to be turned over on its side: catu bituio kana. (2) imprsly., in the idiom: kīste bituroa people show their bottom in scorn.

bi-n-it ux vrb. n., the number of people derided: najomburia poncoko binituii bituiadkoa solensae purala, the witch pushed out her bottom all round, towards each of the panches.

bitel var. of aisbitel.

biji (Or. bhi!!thī) syn. of begāri, belbegāri, I. sbst., local forced labour: bilite soben roa rikalena, the rice planting was all done by forced labour.

II. adj, with kami, forced labour: biti kami ne disumre nado hok ajana.
(2) with horoks or kamiko, the

victims of forced labour. In this meaning biti is often used as adj. noun. but only in the pl.: bitiko cimin horoko menakoa?

III. intrs., sometimes with inserted ind. o., to do forced labour; dikua cipe bilituna?—kägele roanalatana! Are you working under forced labour for the zemindar?—No, we are transplanting for wages; bilikedako; biligiako, they did forced labour for him.

IV. trs. caus., also biţirika, to impose forc d labour; alea kami mente samaĭ bēsge kā namotana, aminan ne diku biţijadlea, this landlord plies us with so much forced labour, that we have no time left for our own work.

bilion p.v., of labour, to be imposed without remuneration: ne disumre kami kā bilion, in this country abour cannot be forced upon people; kami bililena, the work was not paid for.

biti adv., modifying sabo, to be forced to work without payment, bitiko sablena, they had to do forced abour.

iiiige adv., occurs in the idiom: iiigem kamitana, thou workest fazily.

biti (II. beti, a daughter, a damsel; Or. biti, same meaning) sbst, girl, occurs in songs as variant of iaca, boy: baburebacam rotodenana, māirebitin supidentana, boy, hou trimmest thy hair into a topknot; girl, thou arrangest thine nto a chignon.

bifil-bitil Nag. (Sad. bitil-bitil)

syn. of bikidbikid, to wriggle.

biția-biția Has. syn. of bikid-bikid, to wriggle.

bitu trs., to spirit away from someone, to snatch stealthily. N.B. This verb cannot denote filching or pilfering in the market, for which cai is used: mid takee bilukina landate, takomtee omruaraina, he spirited away from me, in joke, a rupee which he returned afterwards.

bi-p-itu repr. v., to take slyly things from each other, at various times: Soma ad Budua purasakin bipitua. bitu-u p.v., to be snatched away stealthily: mid taka bitujana.

bi-n-i/u vrb. n., (1) the amount of pocket picking: pitre binituko bitukja, bugulira soben paësako cabataja, in the market, they cased him of so much money that nothing remained in his bag. (2) the act of pocket picking: apisaupunsako bitukja, sida biniture môre taka sengjana, they picked his money three or four times, getting away the first time with five rupees.

blur I. trs, (1) of things erect or animals on their fect, to turn, to turn round, in entrd. to ulta, to turn over things lying which are flat, and palti, to turn or roll over things lying which are not flat: sadom biurime, bo leloka, turn the horse so that its head may be visible from here. Nevertheless in Has. biur is sometimes used instead of ulta: lad biureme, turn over the cake. (2) to set smb. in motion in a merry-goround or the like: dhiluare biurimme.

(3) to wheel or turn round smth: hatui biurkeda. (1) to cause to revolve. spin or whirl round: (5) with kunkal cakae biurea. sobensa, everywhere, in all directions, and syns., to divulge smth. all over the country: , Gandhia kaji biurkeda. (6) instead sobensako of bakribiur, to hedge in smth .: kundamsa kabu biurlere meromko rozakanako jomcabacatabua, if we do not hedge in the place at the back of the house, the goats will eat every thing which we planted.

II. intrs., to spin or whirl round: sagări harjure căka biurtana; bâŏra biurtana.

biur-en rflx. v., to turn oneself round, to wheel round: biurenpe. bi-p-iur repr. v., (1) to put each other into a merry-go-round motion: darusadomre paripariko bipiurtana, on the merry-go round they take turns for setting the others in motion. (2) to be in the babit of causing one to turn around smth .: arandi sen.kanre hatuko lipiurkoa entačemte hatuko boloripika, when the groom's party arrives for the wedding, the bride's party first take them round the village outskirts and afterwards introduce them into it. biur-q p. v., to be or to get turned round, to be set in a circular motion. to be led around smth., to be hedged in all around: nādo cāk**a** khūb sekerage biurotana; aĭńa bo biurgtana, my head turns. I feel giddy; Gandhia kaji sobensa biurjana. Sec also the epd. bobiur.

bi-n-iur vrb. n., a winding, a turning in a road or in a river; the action of turning round or of wheeling around smth.; the way, rapidity or extent of whirling round : hora biniurren tebaledkoa, I overtook them at the turning of the road; gara biniurre gitil huranurunakana, at the bend of the river sand has been thrown up on the side; dâŭritanre ne uri biniur kae sukua, when threshing, this bullock does not like to be on the outside, to be the last one on the right-hand side; ne cākara binius kain sukujada, cetanlataroa, I do not like the way this (potter's) wheel turns, it gyrates with a balancing motion; ne bâŏra biniur biurjana mid horo tamaku itikide iminan herajana, this top gyrated the time a man would take crushing tobacco in his hand; aĕa caka biniure biurea misa dêŏâtege api nalii hadea, (this potter) makes his wheel whirl at such a rate that. with only one impulse, he (fashions and) cuts offithree tile tubes. biniur-o p. v., used especially in the

biniur-o p. v., used especially in the prf. past, to: have a bend, to wind: en sandak betekan biniurakana.

biurte adv., all around, in every direction: biurte hopoko menakoa.

III. adverbial afx. to verbs, imparting to actions an idea of roundness or revolving motion: a iumbiur, to go round listening; dulbiur, to sit in a circle; hadbiur, to cut all around; kesedbiur, to close-in all round; kumbürubiur, to go round stealing; lelbiur, to look round or backwards; to examine on all sides;

nirbiur, to run round; oibiur, to mark out a border all around; ombiur, to hand round; uskaöbiur, to go round and stir up people. The word is sometimes used instead of the afx., bara, in various directions, here and there, all about.

biur-aragu and biur-rakab trs., to go (descend, or ascend) by a winding path: buruko biuraragujada.

binrarăgu-u and binrakab-o p. v., to be decended, or ascended by a winding path: ne buru mulite kā degoa, binrakaboa, this hill cannot be climbed straight up, it must be ascended by a winding path.

biurarăgu-n and biurrakab-cn rflx. v., to come down, or go up by a winding path: tetengako terjakore darureko biurrakabena, bloodsuckers, if a stone is thrown at them, climb up the other side of the tree.

biura-n-arăgu and biurra-n-akah (1) vrb. n., a path which winds up a hill: Ranci burure biurranakah baiakana. (2) adj., winding up: biuranarăgu sirhi, biurranakah sirhi, a winding staircase: en bangalare biurranakah sirhi mena; biurranakah hora, a path which winds up a hill.

biur-au and biur-idi I. trs., to bring or take away by a circuitous route: edelpirite harkom, kitaburu-sate biuraukom, drive (the bullocks) to the field with the silk cotton tree, and bring them back passing by the hill with the palm-trees.

II. intrs., to come on or go away spinning: bâŏṛa nesate biurautana, the top comes this way spinning

round and round.

biurau-n and biuridi-n rflx. v., to comor go by a circuit, or spinning round and round : Cendagututen sena, Sarwada muliten biuridina, I shall go to Chendagutu and come back via hatiahatiateko Sarwada: honko biuridintana, the children go spinning round and round along the village road.

biur-balaneu rflx. v., to wander or go backwards and forwards: kôĕtan horoko biurbalamentana, beggars go from house: to house: en iskulhon dati nammentee biurbalamentana, that pupil comes back again and again to ask for a book wrapper; jetesingi taramara uriko gupite kako sena, hatureko dâra baraea racaraca. kundamkundam: biurbalamentanako. biurbalantan adv., modifying sen-Note that though balan bara. already means here and there, the afx. bara is none the less invariably added : biurbalantanko senbaratana.

biur-biur syn. of bobiur intrs. imprsl., with inserted prsl. prn., to giddy: biurbiuriaina, my head turns.

biurbiur-o p. v., to be or become giddy: tala cipi âreilii nulae biurbiurotano, he drank half a bowlful of rice-beer, his head reels; dalayreko dallja, urij biurbiurotana, they have struck; the bullock on the left side of the abdomen, it reels.

biur-idi see under biurau.

biur-rakab see under biuraragu.

blur-sekor trs., to carry a thing about or perambulate an animal uselessly: sadom idiime, netare alom

biursekoria, take away the horse do not walk it up and down to no purpose. biursekor-en rfix. v., to go about idly, to gad about : netaregem biursekorentana, orare kami ci banoa? Thou saunterst here to no purpose. hast thou no work at home?

biursekor adv., gadding about : biursekore hijutana, he comes aimlessly and repeatedly.

biur-sla Ho sbst., a bull roarer made of a slip of bamboo and a piece of string. The Munda boys use as roarer the wing of a flying-fox tied at the end of a stick, and call it Barbur

bo Nag. (Sad. In Or. bou is used interjectively in the meaning of I say) afx. of address used among people of equal rank or age. It is syns. with hale which is mostly used in Has.: senomebo, or senomehale. go, thou; atebo, or atehale! I. say!

bo Has. boho Nag. I. sbst., head, both in the literal and the metaphorical sense. In the metaphorical sense it denote's either the most prominent or leading person of a body of men or the most prominent part of some object, v. g., načalbo, the upper back portion of the plough into the socket of which the handle or karabadandi is fitted; båörabo. the knob on a spinning top. Note the idiom in which bo stands for intelligence, initiative : akoa bore tingun kako daria, ltly., they cannot stand on their own heads, i.e., they have no understanding of such matters. II. trs., to choose or appoint smb.

as leader in certain matters: ne gota

kajimente nigebu boia, or, ni bogebu tahăraŏia.

III. intrs, to place one's head this or that way when lying down to rest: nesam boĕa ci ensa? Singi turosain boĕa, I shall lie with my head to the East.

bō-n iffx. v., to take the lead : nido hatura soben kajiree bontana, this one takes the lead, in all questions regarding the village.

 $b\bar{v}$ -qo p. v., (1) to be appointed leader or spokesman in some business: abuado Maragra boakana. (2) to stand security for someone (rarely used in this sense): Soma ainae boakana.

böböakanko, the chiefs, the leading people: boboakanko hijupe; soben haturen boboakanko hundilenate pancait hobalena, the notables of all the villages, met and held a panchayat.

bog-bul syn. of beg-bi.

bean syn. of borgka, bora, I. adj., with horo, a man who has lost some of his front teeth. Also used as adj. noun and as proper noun.

II. trs. (1) to break some of the front teeth of smb.: mid sotateko boankia, with one stroke of the stick they broke several of his front teeth. (2) to call someone boar or Boar: imia asal nutumdo Birsa, nutum kā baiuko Boatskia, his true name is Birsa, but those to whom this name is taboo call him Boang.

boar on rflx. v., to draw or let draw some of one's front teeth.

front teeth.

boar Nag. (Sad. Or. boar) syn. of

solehai, sbst., a large, thick-headed fish, about one yard long and one foot thick, white with a dark back, As it lives in the deep pits of large river-beds, it is unknown in Has.

bo-baba sbst, ltly., head-paddy. because usually placed before newborn babes on the day their hair is cut for the first time. This is done on the catibulan, the day on which the purification ceremonies take place and the child is given a name. that day 3 leaf cups are placed before the infant, one with oil and turmcrie, the second with clear water, and the third containing some of this bo-baba, brought by the person (saki) whose name is given to the child. Should the saki not have brought any, some paddy is taken from the house. This bo-baba is in any case sown and resown from year to year by the family, till the child comes to the age of reason. Then it is shown to him with the proud remark: "Look here! this is the paddy thy namesake has given to thee on thy sakihular, i.e., on the day thou wert named after him (or her)."

The bo-baba is never consumed by the family except under pressure of extreme need. It is considered the property of the child; portions of it however may be sold to buy for the child necessary articles, bowls, loin cloths and the like.

Should the saki have bestowed a goat on the child, the animal is made boar-op, w., to lose some of one's to multiply just like the rice, and always treated as the exclusive proporty of the child.

bo-biur I. shit., vertigo, swimming of the head: bobiur namked horoko purajanredoko baurioa.

II. adj., with horo, a person whose head swims: bgbiur horoko cenatem ranukoa?

III. intrs. imprsl., to feel one's head swimming: no horo bobiurjaia, cenatebu ranuia?

IV. adv., with or without the afxs. ange, ge, tan, tange, modifying atakar.

boboakanke see under the p. v. of 55.

bobonka, bobonka, bobonka-unda IIas. bubunka, bubunka unda Nag. sbst., a long hole of some size (especially through embankments), broad enough to admit of the passage of a jackal. Cfr. bankon.

Bo-buru sbst., a particular Burubonga, more powerful than the ordinary Burubonga; only a few villages, e.g., the Bükram hill, near Buruma, are blessed with its presence. In sacrifices to this Spirit, the address used is: amge booutatema, thou art at the feet of the sovereign Spirit, thou sittest close to Singbonga, thou art the greatest after Singbonga.

by cate intrs. impress, or becature p. v., syn. of rusuruss, to feel one's head as large as a cafu, waterpot, i.e., to feel a tingling at the roots of one's hair, through fear of a tiger, a Spirit, etc.: Kula garjaola becaturing, a tiger round, I felt my hair on bild.

boco Has. syn. of pio Nag. Shet., the Golden Oriole, Orioles melanoceI halus. This bird plays an important part in omens. Boco cobeobe raca oro misamisa ioio, the oriole calls "cob! cob!" and sometimes "io! io!"

round the waist, raised in front so as to form a kind of bag into which things are put, the raised ends being then either held by the hands or tucked in under the waist cloth: bocokare sanjutam; mid bocoka pundiramrae godla, she has plucked a whole apronful of white ramra pulse.

II. trs., to put things in one's apron: putukaldaruree dejante arakoe boco-kajada, having climbed on the putukal tree she drops the buds in her apron.

bocoka-n rflx. v., to put things in one's apron: aminan alom bocokana, do not load thyself with so large an apronful.

bocoka-q p. v., to be put in smb.'s apron: cina bocokaakana? What is there in thy alron? Note the idioms: (1) kulaë, silih, etc. bocoka-jana, the line of hunters in front of the game (hare, deer, etc.) has encompassed or enclosed the game. Kanjuu is also used in this meaning. (2) maeom bocokajana, he has had an internal hemorrhage.

bo-n-vooka vrb. n., (1) the amount of things stored in one's apron: bonocokae bocokakeda sen kae ituana, she has loaded herself with such a hug apronful that she is unable to walk with it. (2) the arrangement of the apron into bag-shape: mine

bonocokado pocojana eta somtee bocokakeda, the first time she put the things in her apron, it got loose, she had to re-arrange it.

bocöka-arăgu trs., to bring down smth. carried in one's apron: ulii dekena modhisilekae bocökaargula, she climbed the mango tree and brought down some twenty fruits in her apron.

bocokaaragu-u p. v., to be brought down in the apron.

bocoka-au trs., to bring in one's apron.

bocokaau-u p. v., to be brought in the apron.

bocoka-caba trs., to put the whole of something into one's apron, all at once, or in successive operations.

bocokacaba-q p. v., to be all stored in the apron.

bococs-idi trs., to take away smth. in one's apron: tunki bangredo loco-kaidime, if thou hast no basket take it away in thy apron.

bocokaidi-q p. v., to be carried away in the apron.

bocoka-urum trs., to carry out in one's apron.

bocokaurun-q p. v., to be carried out in the apron.

bocon (Sk. H. bacan, speech) I. sbst., a communication, a message, an answer to a proposal, a reply, an instruction: nelekan bocon girjarele aĭumakada.

II. trs., to communicate a message, to reply to a proposal : en horokope boconakadkoa ci kā? Cikanae boconkeda?

bocon-o p. v., imprsl., of a message,

somtee | to be sent or delivered, of an answer, she put to be given: cileka boconjana?

bocor-nenda (Beng. bocor, a year) sbst. Used in songs as a variant of dinmundi, dinmuli, the appointed time; (not said however of expectant mothers): Dinemundidore tebalena, ne Mundakoredo bageiña ci? Bocornenda puraŏlena, ne Santakoredo raraiña ci? The appointed time has come, will these Mundas dispense with my services? My year of service is over, will these Santals now set me free?

boco-sali, sali (H. caili) sbst., Morinda tinctoria, var. tomentosa, Roxb.; Rubiaceae,—a small tree with opposite, dull green leaves, tomentose on both surfaces. The bark of its roots yields the dye used for the red stripes on cloth. The seeds of the castor-oil plant yield the mordant.

boco-jupuri I. sbst., another name for Spilanthes Acmella, Linn.; Compositae. See barandu.

II. adj., occurs in songs: bocolupuri sangain, my nicely combed sweetheart, whose head looks like a Spilanthes flower.

boda Has. (Sinh. bora, dirty, of water; Or. boddā, muddy, impure, of liquids only) sbst., dirty deposits in the private parts of men or women: boda enado giniura humu. boda-2 p. v., to get such deposits: soben horoko mārīmārīteko bodaoa.

bo-dā I. sbst., an honey-comb the cells of which are full of honey without grubs.

II. intrs., of bees, to make new cells

and fill them with honey previous to putting grubs in them: nesareko bodaakada.

bodā-o p.v., of the cells, to be filled with honey without grubs: nesaredo bodāakana, on this side there are no grubs in the honey.

bod-bod (Mt. bad-bud, nonsensical chatter) syn. of beterebetere.

boddan (Sad. bedang), used in quarrels, in scoldings and in displeasure, I. sbst., a nickname syn. of bahira, deaf one.

II. trs., to warn, to speak to someone: am jetae kako boddanjadma, hapaakanme, thou, keep quiet, nobody speaks to thee; barsa apisale boddanlia birte alom sena mente, mendo kae patiada, jati enkan têd horoge, two or three times we have warned him not to go to the forest but he does not listen, he is of a wilful character.

told smth.: holaetee boddazetana enre inia sêrâ kā rakabtına, since yesterd y he has been warned again and again, nevertheless his reason gives no response.

bode! bodege! bodete! Nag. syn. of ela! Has. interj., come on! It often takes one of the afx. a, ga, lale, etc.: senain ci?—bode! Shall I go with thee?—Come on, then! bode! bode! Come on quickly! bode-n rflx. v., to come on quickly: alope herana bodenpe, do not lag

behind, come on quickly.

b@-diri, sbst., a head-stone, a stone
slab placed upright at the head
of a grave, or anywhere else.

It is erected on the day on which people shave after a bereavement. This must be during the month in which the death has occurred.

bodo-bodo var. of bedebede.

bodonam var. of badănām.

bodorao, bodrao var. of badărao.

Bodra sbst., name of a Munda

spt. See under kili.

bodrao var. of badarao.

bodud, bomud (fide Haines) var. of bundud, sbst., Callicarpa arborea, Roxb.; Verbenaceae,—a small or moderately sized tree, with axillary clusters of small black or purple drupes.

boda Nag. bora Has. (Sad.; Sinh. bora, dirty, of water) I. adj., with da, muddy water.

II. trs., to muddy water: dako borakeda.

boda-q p. v., of water, to be muddied: da bodaakana.

bo-n-oda vrb. n., (1) the extent of the muddying: ne dobara da bono-dako bodakeda lija lumlere aracabaoa, they have made the water of this pool so turbid that a cloth dipped in it turns perfectly yellow. (2) the muddying of water: misa bonodado tetaruarlena eta somteko bodakeda, after a first stirring, the water had cleared up again, now they have once more made it muddy.

boda-bin, bora-bin Nag. syn. of tunitbin Has. (Sad. borasānp) sbst., a brown rock snake, Python Molurus.

bode, bore, bodeje, boreje, borej, bodej, bodoč, boroč, bodoč, boroč, Nag.

(Or. bor'e, beer of the third brewage, weak and muddy) syn. of ili Has. and diaz Ho., I sbst., rice-beer, whether squeezed out of fermented rice, cipabode, cipaili, cipadiaz, or poured off from it, tatgbode, argili.

II. trs., (1) to squeeze liquids out of, v. g., a cloth, or other substance impregnated with them: lija bodž-jeme. (2) to make beer with (given ingredients): ne baba bodgepe. (3) to offer bear to drink: tisin khūko bodglą; api catui bodglą.

bodej-q p. v., (1) of cloth, dregs, etc., to be squeezed: lija bodelena. (2) of beer, to be brewed. (3) of beer, to be given or served up to drink: nia arandire khūb bodelena, on the occasion of his marriage much beer was brewed, or, anuch beer was served out.

bo-n-ode vrb. n., the amount of beer brewed or served out: bonodeko bodekeda seta kae puciójada, they have served round more beer than it was possible to drink, Itly., so much that even dogs do not ask for more.

bodeleka, bodheleka (H. bara) syn. of badegog Nag. adv., and bodelekan, bodhelekan adj., very large, big, huge: hantare bodelekan bin menaia, a huge snake lurks there; naĕal bodelekae baitada, he made the plough of a very large size.

bodg-puru Nag. syn. of ilipuru, goja puru Has. sbst., a beer cup made of a single leaf. (Pl. XXXIII, 4).

bode-rasi, rasi-bode Nag. syn. of flirasi, rasiili Has. sbst., the high-

ly intoxicating liquor rising out of, and lying upon, fermented rice beer, previous to admixture of water.

bo-dundid, dundid-bo shet, the main central tuber of dundidsatga, to which the roots and side-tubers are attached.

boğ Has. boğ Nag. trs., (1) to flay, to strip off the skin of certain kinds of fish, or snakes; or the fresh and tender bark of branches : binhaido boğlire enane bēseoa, cels must have their skins stripped off to be prepared properly. (2) with busy, straw, as d. o., to select long straws towards the making of a straw rope. From the straw-heap, they take some straw between the thumb and forefinger of both hands. and then draw the hands apart, so that the shorter straws which are loose in the middle fall off when a jerk is given. But some shorter straws do not fall because they are held at one end in the hands. Therefore both ends are brought together, and then a pull at these ends brings off the remaining shorter straws. Note the idiom .: darjain boğkeda, I drew open the drawer.

boë-o Has. boëj-o Nag. p. v., (1) to be flayed: lupun opad boëoa, tupung saplings can be flayed; supururiad pentorbarakeate boëdarioa, after a branch of supururiad has been twisted, its bark can be slipped off. boë-n rflx. v., to strip off part of one's own skin: tī lolencii boënjana, ltly., having burnt his hand he stripped off the skin, i.e., the skin came off in one piece.

the flaying, or its facility, the result of the flaying, the sorting of straw, or the amount of sorting, the straw sorted: bonorko bockeda misa taŭitege api muka opad holecabajana, they flayed the stem so well that in one pull a stick three cubits long came out of its bark; hola aŭuhra bonorle galancabaakada, we plaited all the straw that was sorted last evening; nea okoča bonog? Who flayed this stick, or, who sorted this straw?

boxkedleka adv. and boxkedlekan adj., applying (like borbor) to the long, straight and smooth stem of certain trees.

boča sbst., occurs in poetry and in the Asur legend as a synonym of hoga or boko: sangiako haga, sangiako boča, they are a numerous family, many relations, many brothers. In current parlance, the word only occurs as second part of the cpds. bokoloča, hagaboča and undiboča or hundiboča. It also serves as vocative of address under the form boča.

boeda I. sbst., (1) var. of baeda, a he-goat, used only in jokes. (2) in the Ho dialect, a castrated he-goat. II. trs., in the Ho dialect, to castrate.

on a watery surface by a fish swimming in a straight line: haido kain tellia bost barin lelleda, I did not see the fish, but only the stir it caused in the water.

II. irs., of fishes, to ripple the water

surface while swimming in a straight line: miad hai dae boëlleda.

III. intrs., same meaning: miad hai boëlleda; miad hai daree boëlleda.

boël-en rfix. v., same meaning: hai boëlenjana.

boël-q p. v., (1) prsl., of a water surface, to be ruffled by a fish swimming in a straight line: netare da boèllena. (2) imprsl., same meaning: netare boëllena.

IV. afx., in the cpd. udbowl, to swallow bodily, without chewing.

bočia syn. of gutusār I. sbst., a nail or iron point as adjusted into a wooden arrow: mail gurturîundukeate bočlako tusiaca, having made a hole with a gimlet in the arrow shaft they fit into it an iron nail (2) an arrow fitted with an iron nail: bočlatea tuialja.

II. trs., to transform into an arrow nail: ne mared bodlaeme. (2) with a numeral, to hit once, twice, etc., with an iron-pointed arrow: midboelakia, barboelakia.

boeo used instead of boea in addressing young people: am boeo! ama boeo! You youngster! You little one!

boš-tetenga syn. of torod (Sad. goč-tetenga) sbst., a Monitor, Varanus sp., a very large kind of lizard, attaining a length of 4 ft. Its flesh is eaten: boğtetenga cimin sirmae hobaakan taina imin atal itil taina, a monitor has as many layers of fat as years of age; ini namkīre lūž hasujaina, lāž hasujaina mente kakālaleree japida ad kao nira menteko kajia, it is said that if one

boja

meets a monitor and shouts: "Oh what a stomach ache I have!" it will close its eyes and not run away.

bogo Has. var. of bhog Nag.

bogo-bogo of water spurting through a hole in a vessel. Constructed like hogohogo.

bogov I. sbst., an opening into any receptable (v. g., a house, a rice-bale) for the purpose of getting at the contents : kumbaruko bogogkedciko bololena, kaklaotanci bogożtegeko (or bogož horateko) urun rurajana, the thieves having pierced an opening in the wall entered the house; when the alarm was raised. they got away in the same manner. II. trs., to make such an opening: kantara jaromakana, mar hogožemehu jomea; the jack fruit is ripe, open it, we shall eat it; merom bogogipe rip the goat (in order to disembowl it); kumburuko pacriko urbogozkeda. Note the idiom: bandako mabogoëkeda, they have cut a hole in the weir for letting out part of the water.

bogoğrika-n rflx. v., to let oneself be cut open: haspătalree bogoğrikanjana, in hospital he underwent an operation in the stomach.

bogoë-q p. v., (1) to be forced open, to be burst open. (2) of over-ripe fruit, to burst or break open by itself: kantara bogoëaëana the jack fruit has opened.

bo-n-ogož vrb. n., (1) the manner, skilled or unskilled, of making a hole: miad merom bonogožko bogožkia, īmborkodko sobenko karsecabatada, they have cut open the belly

of a goat so awkwardly that liver, lungs, etc., got all bespattered with cud. (2) the hole made: nea okoĕa bonogoĕ? Who has made this hole?

Bogota var. of Bhogota.

bo-hasu I. sbst., headache: Eg-hasu banogoka, let there be no headache, is a prayer occurring in most sacrificial formulas.

II. intrs. imprsl., to have a head-ache: bōhasujaińa.

boko Nag. var. of bo Has.

*boja (H. bojhā, a load) syn. of herladi, trs., (1) on a field already sown with one kind of grain, to make sowings of a similar or even different kind. This was formerly common practice in the long agrarian disputes between Aborigines and newly installed or overgreedy landlords. It was practised eventually by both parties under the eyes of witnesses, so that they might afterwards swear in court that they were in possession of the field in question. In the beginning of this century the settlement put a stop to this practice. (2) to mix up various kinds of grain by carelessness on the threshing floor.

boja-q p. v., (1) of fields, to be or get sown over: locontain bojajana eimad bar kisimra baba omonotanadan oro; okoejāe nalīspalīsina? My ricefield got oversown to be sure since two kieds of paddy have sprung up; who may there be who wants to start a court case with me? (2) of the rice in the blade or upon the threshing floor, to get accidentally mixed: sida sirma herled hita

losonre omonjana mendo etatea enren herla ne sirma, enkage bojajana, in my rice-field some seeds of last year's kind have come out so that it is now a mixture; kolomreo baba bojaca bar kisimra baba modre johundikere.

bū-jambar, bū-jambara, generally bö-kandur, bö-kandura, bö-kanduri, bo-kandurkid (the counterpart of which is katakandur or better katajambar) sbst. It denotes South, in the Hasada country, but the North, in the Naguri country. These contrary meanings derive from the opposite sides towards which it is customary to make the head and feet of a deceased Munda point in his grave, or (formerly) on the funeral pyre. In the Hasada country the feet point to the North and the head is always to the South. said that they place their dead that direction in order to speed them on their way to the quondam home of the Mundas which lay in the North. But in the Nag. country, the Mundas, under Hindu influence. adopted the custom of turning the head to the North.

bo-jan sbet., skull-bone.

bojha Nag. (H. bojhā, a load) I. shst., a load, a weight.

11. trs., syn. of ladi, (1) to load. (2) to weigh down smth. under pressure of some heavy object.

bojha-n rflx. v, to load oneself.

bojha-q p.v., (1) to be or get loaded. (2) to be or get weighed down: pati bojhaqka karedo hoĕote otanoa.

bojo-bojotan adv., plentifully,

Said of grains, fruits, or dry leaves which fall off readily and plentifully by a simple shaking of the ears or branches; said also of madukan (Bassia latifolia) flowers falling plentifully of their own accord: ulakan mungapatara kotablere bojobojotan gasaroa, if one keep for a short time munga leaves and then beats them slightly, the leaflets will drop readily; madukam bojobojotan uiugotana, the madukam flowers are falling down plentifully.

bojon, bojor, bonjon, bonjor, honjor I. trs., (1) to slip off a string or the like without undoing the knot: kardani bojoneme. (2) to let slip out or glide out the thing one is carrying tied up: en kuri hone bojonkia, that woman let her child slip from her back, where it was tied too loosely.

II. (1) intrs., of a loin cloth, or string tied up round an object: to slip off of itself: ama kardani bojoztana; botog bojoztana. (2) of a thing tied too loosely, to slip out or glide out by itself without the knot being undone: he buria, hon bojoztana.

bojon-en rflx. v., (1) to slip off one's own body a string, or the like, without undoing the knot: kardani bojonenme. (2) owing to one's own exertions, to slip out of the string or the like with which one was tied: he burin, hon bojonentana, O woman, thy child is so restless that it is slipping from the cloth on thy back. bojon-2 p.v., (1) of the string or

binding material, to be slipped off: birarea guei sah imta bojougtana, the ligament of the sheaves slips off as soon as we lift them. (2) to slip: or glide out of an encircling tie baba combecomle birakere bojougoa, if paddy cars be tied into pointed sheaves, they will slip out of their fastening.

bo-n-ejon vrb n., (i) the extent of the slipping off or out: birake bonojon bejonjana mind jaked telakante eagifire ki rakabjana, so many theaves slipped from their bindings that not a single one was still tied when it was put on to the eart.

(i) the thing which has slipped off: misa benojondoe telrurala, ore misa bejonjancii bagentertada, the first time it slipped out he retied it; after it had slipped out once more he left it so.

bojowłojowac adv., modifying tol, to tie too loosely: bojowłojowac tolakana tojowace adv., in such a way that the thing will slip out or off: dotam bojowace twalarajada.

bojor var. of bojot.

bojor (Sad.) I. intrs., of grains, to run out, to leak out in transit through a tiny hole in bale, bag, basket, etc., in cutid. to nur which applies also to leakage out of a fixed receptacle: hela! manijata gasagasatan bojortana, okoretaita kanci bogočakana? Alas the mustard seeds are running out! Where did my basket get pierced? (2) figuratively, of fruit, to fall in plenty from the trees: mandukam bojortana.

II. trs. caus., same as bojorrika, to allow grains to run out: mani alom bojorea, eta tunkire usuraeme.

bo-n-ojor vrb. n., the extent to which grains run out: garicupure mod bora cauli ladilena, kale torkeda, bonojor bojorjana bora talauterjana, a bag of rice was laden at the back of the cart, we did not know (that it had a hole), the rice ran out to such an extent that only half is left.

bojortange adv., with the grain running out all along: bojortangec aula.

bojorbān (Sad. bajar-bān. From II. bajr, Sk. vajr thunderbolt, and bān, a spell) sbst., a particular spell which strikes like a thunderbolt. It provokes heat all over the body, or in some part of it, and is generally followed by the formation of a sore: bojorbānte purasa horomo lolojanāte mid sānjreoko gaŏoa, through this spell, after the inflammation has set in, one often gets a sore in the space of half a day.

boks var. of bhoka, idiot.

boka Kera. (Or. bokhā; Sad. boka) var. of boar.

boka I. sbst., a notch or a twist in the edge of a cutting implement: ne boka kotesojetam.

II. adj., notched or with twisted edge: miad boka katui auakada. Also used as adj. noun: ne bokate cina hadoa?

III. trs., to notch the edge of a cutting implement or weapon;

boka boko

also used as syn. of leco, to twist the edge: katum bokakeda.

boka-o p.v., of the edge, to be or get indented or twisted: datromo hakeo bokaokana, leser hobaoa, both the sickle and the axe are notched, they require sharpening.

bo-n-oka vib. n., the amount of notches along an edge : alea bâiți bonoka bokajana jetana hadmente kā baiua, our bâiți has been nicked to such an extent that it cannot be used to cut anything.

boka trs, to inflict unwittingly a wound with the point of a knife, of an arrow, of a sword or a lance, in entral to had, to inflict a cut, a gash, a wound of some length, and sole, to stab, to wound by a thrust on purpose: lokatamgen! Keep quiet, I might wound thee (unwittingly) with the point of my weapon.

boka-n rilx. v., to wound oneself by running against or falling through one's own fault on the point of a weapon: kain sobolia, agge barcaree bokanjana, I did not thrust at him with my lance, he threw himself on it; miad birmindi banligarare bidakad gojaree bokanjana, a bear has impaled himself on the sharp stake in the pitfal.

boka-2 p.v., to be or get accidentally wounded by the point of some weapon.

bo-n-oka vrb. n., the grievousness of the wound inflicted accidentally: baïtite miad sim bonokae bokalena laïate deare paromjana, a fowl (on jumping down) impaled itself on a baïti in such a way that the point

entering the abdomen came out at the back.

boka I. slist., a ladle made of the dried and hardened rind one of the bottle-gourd varieties. Lagenaria vulgaris, Seringe; Cucurbitaceae, which is much thicker at one end and thinner at the other. This Hadle is made of the whole rind with a hole of about 3" in the thicker part. The same shell if parted lengthwise would give two lundi, or ladles for the serving out of rice: boka enado iliko tilten, mendo kā ţaŭkagea, beţekan ili girioa, the boka is used to serve out rice-beer, but it is no good, a lot of beer gets spilt.

II. trs., to make into a boka: ne suku bokaeme.

boka-a p.v., to be or get made into a boka: miad suku bokaakana, miad lundiakana.

bokakatu! (also interpreted as prkoteko!) the call of oborcere, the Indian Cuckoo, Cuculus micropterus.

bō-kandur, bō-kandura, bō-kanduri bō-kandurkid. See bōjambar.

bok-bok var. of bhokbhok.

bokcol, bokocol (Sad.) Cfr. hocol, hodcol, holcod, colcol, adj., conelike, tapering, pointed: jikia takualeka ihil mena, baransa bokocolgea, the porcupine has spindle-like quills tapering both ends; holomudra red bokcolgea; barea bokcolgea.

boko Has. syn. of undi Nag: sbst., a junior brother or sister. It takes the prsl. prn. as pos. afx. When it is used alone, the context

alone can decide whether a brother is meant or a sister: bokoin may mean my junior brother, or, my junior sister. If it be necessary to specify, the words kora or kuri are added, but in that case the pos. afx. stands between the two words: bokomkora, thy junior brother, bokotekuri, his (her) junior sister.

boko-boča Has. syn. of hundiboža Has. undiboča Nag. misiabarea, I. abs. n., consanguinity between children of the same parents in entrd. to hagaboža used only of uterine brothers : bokobočare alope eperan, ltly., do not quarrel among children of the same parents, i.e., do not quarrel with your own (uterine) brothers or sisters. With a proper specification bokoboča is also used to describe other grades of close relationship: talare bckoboča cousinship of those whose grandfathers were brothers; guzgure bokoboča, cousinship of those whose greatgrandfathers were brothers; kumaatombokoboča, cousinship of those who are children of a brother and a sister; engaratinhokoboča, cousinship of those who are children of kokagungulokoboča, sisters; consinship of those whose fathers are brothers. When it is necessary to distinguish from all these the children of the same parents, then only the specification, modlay bokoboea, or bokoboeauter is used for the latter. The term bokoboča may be used without specification for blood relationship in general.

II. adj., used prdly. : bckoločageako,

bokobočako, they are children of the same parents. This meaning may also be rendered by bokohozatanako or lokobočaoako, but both these expressions, especially the last, are also used of cousins in one of the degrees enumerated above and of blood relations in general. When used as adj. noun, bokoboča occurs alone not only in such indf. expressions as uterine brothers, uterine sisters or uterine brothers and sisters : bokobožako, but also in df. expressions: bokobočakin hijutana, the two brothers, the two sisters, the brother and sister are coming. In df. expressions emphatically stating the number of brothers or sisters, it is always preceded by the word horo : bar horo bokobočakia taikena, there were two uterine brothers; upun horo bokobočako tebaakana, people have come, they are children of the same parents.

boko-boko var. of bhokobhoko.
bokocol var. of bokocol.
bokocondo var. of bhokocondo.
bokod-bokod syn. of beterebetere.
bokon-bokontan, bokonken,
bokonken-bokonken. See bikanbokontan.

*bokorlundi, bokorlundia, bukurlundi, bukurlundia syn. of hurli (Sad. burlunga) sbst., names of the Tree-Pio, Dendrocitta rufa, derived from its various calls. This is an omen bird: bokorlundi borare ajumjanre kupulkotare kūb bugileka ilimandi namoa, if whilst going to visit one's relatives, one hears on the way the call of the tree-pie, one is

sure that a good meal and drink is forthcoming. But for marriages it is a bird of bad omen. If they hear its call whilst on their way to "see the girl" it presages that, if the marriage takes place, the husband will be killed by a tiger. This omen can be neutralized by a sacrifice to Bagauti, not so however, had the bird been seen perching on a dead tree.

bokoto var. of bhokto. bokosa var. of bakāsa. boksa var. of lakāsa.

bole (Tam. pol, as if, as like) is a syn. of the afx. o, even, too; but is used only in interrogative or exclamatory sentences. It always implies some irony and a suppressed negation: ain bolen cikaea? Even I what can I do? Not even I can do anything, I too am unable to do anything; miad catu bolem godarial? Thou canst not even carry one waterpot; môre takam omaire bolee kamia ci? He will not work even for five rupees; upun takate bole merome omia ci? He will not sell the goat even for four rupces; eranire bolee sena? Even if you scold him he will not go; ircabajada ci ?-Kage, am bolem hijutabtana ci? Have you nearly finished reaping the paddy?-How could when thou comest so late to help us? en tola honko babako hearijada gapadoin erankoa.-Enre (or imianre) boleko boroamea ci? The boys of that hamlet let their cattle graze our paddy, to-morrow I will soold them. - Even so they will not

be afraid of thee; baria catu mena, miadre bole kāci tikioa? There are two pots, but cannot we do our cooking even in one only?

boli (Sk. H. bālī) sbst., the gift which is offered in sacrifice, v.g., flowers, eatables, drink, living animals or men.

bolo intrs., to enter: bolome, come in; rebedre boloanre ena gusiaoa-kanako meta, jusiaoakana is said when smth. has got inside of a narrow space.

bo-n-olo vrb. n, (1) place of entrance; bir bonolore miad tiril daru mena, near the entrance of the forest is an ebony tree. (2) the extent to which reople enter: ne orare horoko bonoloko bolojana tingutegeko perekeda, such a lot of people entered this house that they all had to stand. (3) The act of entering: misa bonolodoko urunruarlena eta somteko boloakana, after entering they went out, now they are once more indoors. (4) those who entered: tonrain tupula, sida ubledkoa, taĕomkodo bonolokoin dundubin jomkedkos, I immersed my fishtrap, the first fishes, that entered I took out; a water-snake devoured those which entered afterwards. N.B. Bonolo paësa is used for Bank entrance fees, in places only where people have been accustomed to it by their missionary; but the term is unintelligible to the ordinary Munda, who would however understand at once if the phrase soabenteg paësa were used.

bolo-caba intra., to finish entering,

to have all entered : sobenko bolocaba-

bolo-cumbul intrs., to enter and come out at once or to enter and go out at once: barsa hana kothriren bolocumbulkenain bedajana, twice I entered that room there but came out at once, it was a mistake.

bolo-darileka syn. of bololeka: nea horo bolodarileka nālage; ini girjare bolodarilekan horodo kāge.

bolo-kaburaŏ I. intrs., to rush into water: bandaree bolokaburaŏjana.

II. trs., to rush into the water: bandae bolokaburaŏla.

bolokaburaŏ-n rflx. v., to rush into water: bandaree bolokaburaŏnjana.

bolo-kadiri I. intrs, to rush into the fire: sengelree bolokadirijana. II. trs., to rush into the fire: sengele bolokadirila.

bolokadiri-n rflx. v., to rush into the fire: sengelree bolokadirinjana.

bololeka adj., ltly., like entering i.e., (1) large enough to allow of entrance: nea horo bololekado nālage, this is not large enough to give passage to a man. (2) endowed with the right qualifications to enter: ini girjare bololekan horodo kāge, he is not the right person to enter the Church or he is not likely to enter the Church.

bolo-nam trs., to enter and find or meet smb. inside. N. B. When the sbj. of this verb is a man and the d. o. a woman, it means: to enter a woman's house and have sexual intercourse with her: miad dangra orarenkoe bolonamtadkoa, a young

man entered my house and committed adultery with my wife.

bolonam-o p. v., to be found by someone entering. When the sbj. is a woman and he who enters the house a man, then the meaning is: to commit lechery or adultery with a man who enters the house.

bolo-rika trs., to cause or to allow to enter: alom bolorikakoa.

bolorika-o p. v., to be caused or allowed to enter.

bolo-sareo p. v., to be left over to enter: baria meromkin bolosargjana.

bombora var. of bhombora.

bompa, mompa (Karia word sometimes used by Mundas) sbst., river.

bomud (fide Haines) var. of bodud.

bō-mundu, bō-pursa adv., indicating depth, up to 2-3" above the head. See under bita.

bon-bon I. adj., slim. It is mostly used of trees with straight stems rising to a considerable height without throwing out branches, as, v.g., palm trees, or which have been lopped to a considerable height: kitadaru bonbongea. It is also used of two kinds of fish, the binhai and the madsakamhai which are long and slender.

II. intrs., in the df. prst., to be slim or slender: binhai org madsakamhaikin bonbongea, or bonbontana, the bin and madsakam fishes are long and slender.

bonbontan, bonkenbonken adv. (1) It may modify | lclq in all cases where the adj. bonbon is used;

bonbontan lelotana, it looks long and slender. (2) with sen it may be used not only when speaking of the straight swimming of binhai and madsakamhai, but also of that of the aëra, araīl, benden and pulu fishes, which are longish and swim straight.

bondu (fide Haines) sbst., Solanum verbascifolium, Linn.; Solanaceae,—an unarmed shrub, 6-15 ft. high, tomentose all over, with panickd, white flowers ½" diam, and globose, yellow berries, ½" thick.

bondea (Cfr. bhosobondea as used of tasteless rice-beer or tobacco) adj., with kera, plantain, kakäru, pumpkin, and alu, potato, of a large size but tasteless.

bondea kadal, bondea kera (Sad. bonrea kera) sbst., Musa sapientam, Linn.; var. paradisia ca; Scitamineac,-the Plantain tree, a tree-like herb, 15-20 ft. high, much cultivated by the Mundas for its large fruit, which is eaten raw, when softened by overripeness. A smaller variety is called mindidirin; both this and the larger variety called also hatukadal, hatukera. The banana, Musa sapientum, Linn., the fruit of which is soft when ripe, is rarely cultivated by Mundas and is called sacobkadal Has. amritkera native medicine-men Nag. The do not allow their patients to eat the fruit of bondea kadal, most likely because it is eaten only when decidedly overripe. The sap of the stem is drunk in dysentery and diarrhoea, a small cupful at a time:

it is very astringent.

bondea kakaru sbst., Cucurbita maxima, Duchesne; Cucurbitaceae,—the Gourd. See kakaru.

bondo var. of bhondo.

bonço-bonço var. of bhondobhondo.

bondel (Sad. bonrol) I. sbst., (1) a streamer, v.g., indibondel, the streamer which hangs from the pole created for the ind feat. In this meaning botor is also used inditopor ectange bondel tolikana ciral muka jilinge, above the inditopor (an umbrella-like construction) a streamer 7 or 8 cubits long is fastened.

(2) a long strip of turban or lein cloth which hangs down like a streamer: Nagurikoa bondol cadkubandultane, the long ends of the loin cloth of Naguri people flap about; Mandšarikog bedre bondol banoa.

II. trs., to the a turban or a loin cloth so that one or both ends hang down, pagairi niralgem bondollada; botog bondollad; dhoti dan kako bondolea, one cannot tie a dhoti so that it flaps alout in the wind.

bondol-en iffx. v., (little used) to the one's turban or one's loin eleth so that long ends hang locse: botog bondolenme.

to the ends hang down stramer-like.

tondol-o p. v., to be tied with long ends slapping: inia pagări jiliage tondolakuna; nekan diagağ botoğ kā bondoloa, such a short loin cloth cannot be worn with streaming ends.

bo-n-ondol vrb. n., (1) the streaming ends: sida bonondoldoe katoruarkeda, he has lessened the flaps of his pugri or loin cloth. (2) the extent of the flapping ends: bonondole bondolkeda indikare tabatana, he has tied his loin cloth with such long ends that they beat his ankles. (3) the manner of putting on a flapping loin cloth or turban: dikubonondolem bondolkeda, thou hast put on thy pugree with long ends hanging down, in the same manner as the Hindus.

bondol sara, the long-tailed hanuman ape, (a poetical phrase): kuba gari iamtan, bondol sara sacadetan, the bent-backed macaque wails, the long-tailed hanuman sighs. bondonsan, bondosan vars. of bhandusan.

bonjon, bonjor vars. of bojon. bonken-bonken syn. of bonbontan. bon-bon var. of bhonbhon.

bongs I sbst., any spirit conceived as wielding influence for good or evil over men and their affairs. Specifications are generally names of places in which the spirits are supposed to have their abode: burubozga, the mountain spirit, ikirbonga, the spirit of a tank or pond, or abougake, the spirits dwelling in men's houses. considered evil are often named after the particular mischief they do, or rather are doing : najombonga, the poisoner, nasanbowaga, the damager, tunduhankarbonga, the master destroyer, i.e., the one who is bent on destroying a man and all he pos-

sesses. These names do not (like, v. g., Baranda kora and ikirbozaga) describe one particular spirit or one particular kind of spirit, they describe only the modality in which an otherwise known spirit happens to act. For instance, ikirbonga acts occasionally as nasanbonga, as hankarbonga, as behankar, and as tunduhankar. In a similar way there are also a few names, like bakribonga, in which the specification only describes the place in which such or such a spirit happens to want the sacrifice to be offered. II. trs., to offer a sacrifice to any of those spirits: Horoko meromko urikoko bozgakoa, Mundas offer fowls, goats, bullocks sacrifice. N. B. The name of the spirit to whom a sacrifice is offered, takes the afx. re, and excepting Singbonga, in all the names of spirits the term borga may be dropped before re: Sinbongare pundi simko bongaja, ikirbongare hendeni. to Singbonga they offer a white fowl, to Ikirbonga a black one; sonokožre ikirre, burure, orakore miad sim bongataipe, offer the sacrifice of a fowl to Sonokoebonga, to Ikirbonga (or near the pool), to Burubonga (or on the hill), to the house spirits.

bonga-n rflx. v., to act in the modality of such or such a spirit, to make oneself, in one occasion, deserving of such a spirit name: bagaütibongan, sonokozoongan, bakribongan. But the term bonga is often dropped and then they simply say: bagaitin, sonokoğn, bakrin, etc. bonga-q p. v., to be offered in sacrifice: Dikukore uri bongagirioa kae bongaoa, amongst the Hindus bullocks are not sacrificed, they are set in liberty in honour of the gods.

*The following considerations do, I believe, throw some light on the origin and primary meaning of this word:

(1) When anybody dies in a Mundari family, the relatives return to the burning or burial place a few days after the death, to recall the soul of the deceased to its former home, there to dwell in the storewith the other deceased members of the family, to protect the latter and receive worship from it in return. The former horo has now become a bonga, specified as orabonga, a domestic or house spirit. (2) When Singbonga, the master of the universe, descended to the earth in the shape of an itch-covered youth to destroy the rebellious Asurs, their despairing wives, clinging to his clothes as he re-ascended, were on high, protesting they raised would not let him go unless he had made provision for their sustenance. On their promise of obedience, he gave them a right to exact sacrificial offerings from the Mundas. Then with a mighty jerk he shook them off so that they fell on all the mountains, fields, rocks, rivers, ponds and forests of the land, where even now they act as protectors of these places and are named after them, burubonga, etc.

- (3) From time to time a new kind of mysterious being, deemed powerful on account of its benevolent or mischievous character, obtains worship in some particular families or places, and is then given the name of bonga with some particular specification, v. g., gkutibonga, birsandibonga, etc. The number of these increases in proportion with Munda intercourse with other tribes or races.
- (4) The being conceived by the Mundas as the originator and ruler of the universe and the master of all other spirits, is by them supposed to have its abode in the sun, and therefore goes by the name of Sinbonga, from singi, the sun.

Hence in the Munda mind the term bonga denotes any being endowed with intelligence and free will, that is independent of matter. either by nature or by reason of death. This visible universe, which the Mundas call ne otedisum, this earth-world, is full of such beings constituting a world of their own, and that they call paromdisum, the world across vonder, the world over there, or also simply parom, which is the literal equivalent of the German das Jenseits. Paromre means, n the next world, in the other world (Sk. paradesa, Gr. paradeisos).

It is therefore looked upon as a world separated from our own by some ·mighty barrier such as is formed by an impassable chain of mountains or an unfordable river or

a boundless sea. How do they conceive the nature of this barrier which separates the nedisumrenko, those of this world, from the paromrenko, those of the world across? In what does it consist? Not in anything that be expressible in terms of space, distance, height or depth; for the paromrenko, those of the world across, are not thought of as living in far-away places, such as popular notion among Christians regarding heaven and hell assigns to them, since they dwell in the huts of their nearest relatives, in streams. rivulets, tanks, rocks, trees, forests, fields and mountains of their villages, and Singbonga, the lord of them all, is explicitly declared to be everywhere and see everything. These two worlds are rather conceived as compenetrating each other, and yet as not possessed of any means of direct intercommunication. According to the Mundas, sense perception is the only bar between us and the spirit world: it is our absolute dependence on sense perception and the spirits' entire independence from it, which separates us from them. Bongas are those living beings, which, though firmly believed in as existing and influencing us for good or evil. can neither be seen nor heard nor perceived: though fluttering about everywhere, they are, so far as sense perception goes, just as if they were not.

Hence, the two Mundari words denoting presence and absence, i.e., the lying within the reach of sense perception or outside of it, are also used to denote life and death: mengia, he is still alive; bargaia, he has passed beyond the reach of sense perception and is spiritualized, has turned a borga.

May we not suppose that the roct baz, which occurs in all the personal tense forms of the word bang, to be absent, is only a variant of that of the term bozga? If so, the latter directly denotes a being beyond the reach of sense perception. This is quite as correct and appropriate as the term spirit.

Finally the foregoing considerations explain how the Mundas have no particular word to denote the supreme godhead as distinct from other spirits, although the Mundari religious conception be distinctly monotheistic.

bouga bin shet., a red-headed snake which is believed to do duty, when coiled up, as a seat for spirits.

botaga-buru I. collective noun, (1) all kinds of spirits, spirits of all kinds: botagaburu sobenle bagea-kadkoa, nādo eta horarelea, we have renounced spirits of all kinds, we have now struck another path. (2) sacrifices of all kinds: tara Kristūnkorco botagaburura sêrâ odozoa misamisa, some Christians too will take it sometimes into their head to offer sacrifices.

II. intrs., to go in for the usual sacrifices or practices of animists. Hence the term is used nowadays for distinguishing between pagans and

Christians: en haturenko kristūnakana ci?—kūge, bongaburutanako, are the people of that village Christians?—No, they are pagans.

bonga-capao abs. n., the state of being possessed by a spirit, generally by a curin or by the satobainiko: bongacapaore menaja. See capao.

bomga-câðar adj., a qualificative to gucu: a very long beard.

*bonga-ci-bonga ltly., a spirit or a spirit, i.e., one spirit or another: palnacilna mentee rabaraledlea, jetae kale kakălagia, nidanubara okoc kajidaria? bonga ci bongale menkeda, Itly, he called us by name now one then another, but none of us answered him, in the middle of the night who can tell? We said 'one spirit or another'. All this means : we thought it might be some spirit or other calling us. It is especially during epidemics or on the night after a death has occurred in the village that people are afraid to answer the call of their name in the dark. might be the rogborga which calls them, their answering him would be their death warrant. Or the caller might be the spirit responsible for the late death. Or he might be the shade itself of the deceased feeling lonely and longing for a companion pending its introduction into the adin.

bonga-ciru sbst., Pogonatherum saccharoideum, Beauv.; Gramineae,—a densely tufted grass, common on river banks, with spreading stems, 12—18" long. It is called bonga-ciru because in the rainy reason the

fresh roots exposed to the air turn phosphorescent in the dark. The roots are hung from the neck as a remedy against fever, stomach acho or vomiting.

bonga-daru (fide Haines) sbst., Cereus hexagonus, Haw.; Cactaceae, —an hexagonal cactus with spines and white flowers.

honga-duar, bongaduar-moca a nickname used jokingly of an individual who has lost one or more of his foreteeth: miad bongaduar hijulena, a man has come with a gap in his foreteeth.

longaduar-op. v., to have a gap in one's foreteeth: longaduarakanam!

bonga-eser trs., to offer a sacrifice in place of the right person, appointed for this by office or agreement: pârâ ciam bongaeserkia? Why didst thou offer the sacrifice, and not the pahan?

bougaeser-op. v., to be supplanted in one's office or contract to offer a sacrifice. N.B. This end. should be carefully distinguished from the idiomatic sentences in which bonga stands as shi, to eser: ne daruko bonga escrakada, kā ma lagatina. a spirit possesses, i.e., dwells in. these trees, it is forbidden to cut them; okonia sêrâ eta horokoa sêrâleka kā atākaroa, enkanko bozga eserakadkoako metakoa, ltly., those whose mind is not like other people's, i.e., of those who are mad, it is said that a spirit has taken possession of them; dêôrâ rumore bonga eserakgia, when the witch-finder is in a trance, it is that a spirit has taken possession of him.

*bonga-giri trs., (1) to abandon uneaten smth. which has just been offered up as a sacrifice. This is mostly done in the roghar ceremony, when a chicken of a young pigeon is abandoned alive, on the spot where it has just been offered. (2) Hindus and hinduized Mundas are in the habit, on becoming cleansed from the religious and social defilement incident on a relative's death, to let loose a bullock, as a free gift to the deity; henceforward they disclaim any right over the animal, even in the event of its being killed and caten. This religious act is also called bongagiri and the bullock turned loose in this way is called bongogiriakan uri.

beggagiri-o p. v., (1) of sacrificed things, to be abandoned dead or alive on the place of sacrifice. (2) of a bullock, to be turned loose as 'brahmini bull'.

bongs-gol I. sbst., (1) the offering of a sacrifice towards obtaining a particular man's death. (2) a human sacrifice: horo bongagogre gara totos, a human sacrifice, or a sacrifice offered to obtain a man's death is punished in this world by Singbonga.

II. trs., (1) to offer a man in sacrifice. (2) to procure a man's death by offering a sacrifice to that effect: Sanko bongagockia, they killed Sau in sacrifice, or they obtained Sau's death by means of a sacrifice.

bouga-kai shet, any fish which, for some monstrosity, is believed to

be possessed by a spirit: v. g., a corahai, which changes colour and looks now yellow, now red or black.

bonga-ili sbst., rice-beer which has already been offered in sacrifice, in entrd. to bongue ili, rice-beer destined to be offered in sacrifice. Tapan is syns. with both bongaili and bongue ili.

bongai sim sbst., a sacrificial fowl, a fowl destined for sacrifice.

bornga-jondra sbst., a herb so called, 4 ft. high, with radical leaves and a maize-like terminal spike.

bouga-karakom sbst., a crab believed to be possessed by a spirit because of its very thick legs.

bongalekan syn. of burulekan adj., used as qualif. to horo, ltly., a man like a spirit, i.e., an old, a great or in any way respectable man: naminan bvngalekan horoko talare nekan kaji kā giukedma?

bonga-mara sbst., a peacock which is believed to dwell at a certain spot, though made invisible by a possessing spirit.

bongan hore, bonganni syn. of bonga baitani, a man who habitually and secretly worships one particular spirit. This is done by wizards and witches for their najombonga; by soothsayers and witch-finders for their debrabonga, who is supposed to reveal to them hidden things and to protect them against all najombongas; by people who want to obtain from akutibonga successful hunts or a victorious issue for their cockfighting; by people who wish to obtain beautiful crops from seme

curinbonga or the karambonga.

bongaren adi.. occurs in the phrase begar bangaren, who is without bongas, who does not respect nor obey spirits: buri inido begar bomsaren jontu, the bear is an animal who makes attacks unbidden by Singbonga. Used also as adj. noun: bopgarenko. sačobko inku begar akoge bongalekanko ente cikan bongako manatinia? Europeans do not worship spirits; they are themselves as good as spirits; what spirit then should they worship?

bonga-sarjom-nāṣī sbst., name of two large scandent shrubs, Ventilago maderaspatana, Gaertn.; Rhamnaceae, and Ventilago maderaspatana, var. calyculata, King. The oil from the seeds is used in cooking; the bark yields a good cordage-fibre.

honga-saru Has. syn. of mansaru Nag. shst., a wild Aroidea, so called. bonga-sim shst., a certain fowl in the same predicament as bongamare.

bonga sim, bongai, sim, bongaq sim a fowl destined for sacrifice; sōrai, mage ad bādipli bonga simko (or bongako simko) mermerko gononoa.

bongs.sonsorod syn. of hatisonsorod sbst., a kind of green grasshopper with curved back and small wings, the size of a match box on edge.

bongai Nag. (Sad.) syn. of bosonda Has. sbst., läthi, bludgeon, a long, thick stick for fighting: baba horoteko senore kāredo laparaiteko odonore bangāiko sabsa, kāredo kā. *bonga,urungiri.sbst., (1) exoreism, expulsion from a man of a posses. sing spirit. The spirit may be a curin or a satobaini. (2) expulsion of akuti or karambonga from the house of a devotee of his, in cases of kudranajom, i.e., of the apirit finding himself neglected, and harassing in consequence someone of the devotee's relatives. The fact comes to light through inspection of some rice grains, and it is then the supine devotee who has to bear the emoreism expenses. Haukarbonga too is expelled, but from the house in which he causes harm. The cpd. bongaurungiri is not used as trs. verb. In the meaning of to expel a spirit. the noun bonga is separated from the verb urungiri and becomes its d. o. : canao bongako urungiritana, they are expelling the spirit who has taken possession of the man.

bonger var. of longer, monger.

bonka (Sad. bankā-bonkā) syn. of bonn.

bon ken-bonken var. of bhonken-bhonken.

bonker I. sbst., coaxing, beguiling: arkatiag bonkertee senojana.

II. trs., to coax, to beguile, to inveigle into amth.: Mangrareni Asamtee nirjana, arakatia bonkerkia, Mangra's wife ran away to Assam, deluded by a coolie recruiter, bonker-q p. v., to be coaxed or beguiled.

bopursa syn, of bomundu.

bar (Sk. var, Or. bar) shat., bridegroom.

donore bangaiko sabaa karedo ka. bor trs., to pull out, to unreal, to *bonga; urungiri shet., (1) exorcism, roll off the thread which is wound xpulsion from a man of a posses. round a reel, a wheel, a stick and

the like: lumam boripe, bûrăsibaĕarbu uĭńĕa, pull out the cocoon, we shall twist it into a fishing line. (Note that the whole cocoon is considered as a living being, hence the inserted prol. o.). The act. v. is also used intrsly. in the df.prst.: perâĕko dungiko sōrjad imtan dungiate sutam boruruztana, when the weavers shoot the shuttle across the warped thread, the weft thread unreels itself and comes off the shuttle. Note the idiomatic use of bor with pota as d.o., ltly. to exenterate i.e., to reduce somebody's means of livelihood: dasiko pota alom borkoa, do not give thy servants sweating wages.

bor-o p.v., to be or get unrecled, unrolled, or pulled off a stick, etc., racalere baĕar boruruzoa. N.B. The p.v. is also used idiomly. with pota as sbj.: mukudima kamire pota boruruzoa, a lawsuit is a cause of ruin.

bora (H. Sad.) sbst., a sack, a bag, a gunny bag.

bora-caŭli sbst., rice brought in gunny bags to the market.

*bor-agea, agia-bor sbst, the giving to the bridegroom leave to enter the bride's house, a marriage ceremony which follows the mergarai and the sumdia-hipircihaparuh. After the bridegroom has been carried processionally around the village, all enter and go to the janoas, a place prepared under some tree for the convenience of the bridegroom and his party. The latter, if the boragea is not performed at once, wait here

until the bride's cortege reappears amidst the din of drums and trumpets, to fetch the bridegroom. bridegroom is then taken in a kind of sedan chair or oftener upon the hip of one of his female relatives and (precluding cases of fatigue) will remain in that infantile position during the whole boragea. They take him to the courtvard of his bride's house. There tree distinct ceremonies are performed by the elder sisters of the bride, the wives of her elder brothers, and a varying number of her elder female cousins, all of whom are called the bridegroom's ajihanarko. They have brought water in a brass bowl (lota) with a mango twig dipped in it, and also a leaf cup with moistened turmeric powder. The eldest of his future sisters-in-law approaches him, besprinkles him (iolturusi) with the mango twig and Lesmears his cheeks with turmeric. He at once does the same to her, somebody standing by with a lota and turmerie for his use. The other elder sisters-in-law and elder cousins-in-law come in turn according to their age and degree of relationship, and the same double ceremony is repeated with everyone in turn. All of them, before retiring drop an anna bit in the bridegroom's lota.

After this, first the bride's mother, then her aunts, then her other relatives named above, everyone in turn, approach him and using their left hand, take from a leaf cup three small

cowdung balls in succession. They throw the first to their right, the 2nd to their left and the 2rd behind their back, though not in the direction of the house. They do the same with three balls of rice dough and take tree times a pinch of mustard seed, touch with it the bridegroom's stomach, chest and forehead, (neocao), and throw it on the blade of a hoe which is held in readiness, Sometimes a heated over a fire. cloth is held out to gather the seeds falling in the process. Near the fire stands a girl who must look to it that the smoke produced by the roasting mustard seed (no molasses nor sal rosin are used) suffers no interruption. Therefore, whenever necessary she must herself throw some seeds on the blade. Though no words are spoken, the women have a distinct aim before their minds. They intend counteract any spell which an enemy of the bridegroom may have thrown on him or may throw on him in the future, and thev wish in their hearts that this enemy's eyes may burst like the roasting mustard seeds. Such is the general explanation of this ceremony. Some however sav that it informants refers to the past sins of the bridegroom, and is a condonation of them preceding the warning (in the next ceremony) that his future sins will be duly punished.

Now they rass on to this warning (paricaö). The same women (as in the neocao) in the same order, again

approach the bridegroom. For this 2nd ceremony they hold in their left hand a husking pole over the iron ring of which a leaf has been tied. They pass it over his head and then bring it down with force on the ground as if husking rice. gesture is emphasized with the words: "Jumbăriredom, kumbăruredom (or catiniredom), nele nekamca. If thou crave and take another wife and so rob this one of her right on thy body, see how we will treat thee ". At the moment they beat the ground with the husking pole, somebody pours water on the spot. This is a graphic expression of the threat contained in the saying: dale anumea, Itly., we will put water tothy lips, i.e., we will beat thee into unconsciousness, so that, to call thee back to life, it will be necessary to pour water into thy mouth. This warning is repeated a second and a third time by each.

When everyone of his elder sisters and cousins-in-law has thus in turn threatened the bridegroom, two large brass plates (tara) or two new broad and shallow baskets (dali) are brought out of the house and the bridegroom is made to walk towards the mud platform or arbour (mandoa) stepping from brass plate to brass plate, or from basket to basket. As soon as he has stepped from one to the other, the first is taken up and put before him again, and when he has stepped into this, the other is again brought before him. and so on until he reaches the mandoe where he sits down. The bride all this time has remained inside the house. She is now brought out and carried on the hip to the mandoa. She sits down to the left of her bridegroom, her bridemaid sits on her left and the bridegroom's best man sits on his right. Then follows the easa 2000 ceremony.

bora-lija sbst., gunny, sackcloth.
borač I. adj., shrivelled up, used
specially of unripe fruit fallen off:
borač tamras. Also used as adj.
noun: godakad kantara hondalere
sibila, boračkodo kā sibila, unripe
jack fruits which have been plucked
from the tree are tasty if stewed in a
little water, but those which have
shrivelled and fallen off the tree are
not tasty.

II. trs., to shrivel up fruits and cause them to fall from the tree: jete isu kantarakoe boraŏkeda.

III., intrs., to shrivel up : ne kakaru boraotana.

boraŏ-o p.v., to get shrivelled up: jețete isu kanțara boraŏotana.

bo-n-orao vrb. n., the extent to which fruits get shrivelled up: bonorao borao jana goța darura jo uincaba-jana, the fruits on this tree got so dry and old that all of them have fallen off.

bor-bor syn. of lenlen, I. adj., used (like bonbon) of trees with straight stems rising to a considerable height before throwing out branches; herepaëlakan darukoreo kajioa, it also applies to trees which appear slender on account of the lower branches having been lopped;

kitadaru borborgea.

II. intrs., in the df. prst., to have a straight, clean stem: kitadaru borbortane.

borbortan adv., with a straight, tall and clean stem: ne daru borbortan haraakana.

borbore same meaning and construction as bargbury. The term is however more general, and can be used equally well for tiny bubbles, or bubbles rising at one spot only.

bore-bore is used in songs for borbor: bondolbetoredo boreboretana, dolance gatinelan lelema indi, the streamer is very long, let us go, my friend, and see the ind feast.

borgoto, borgolo p. v., to dry up and die for want of moisture. It is used mostly of smaller seeds that have germinated underground but cannot pierce the surface of the ground, hardened by drought. Of larger seeds, like paddy in the same circumstance, jaraliq is more frequently used: gurulu borgoziana.

borken-borken adv., syn. of borbortan.

borkod adj., var. of buburkud, used with daru, a tree: rotten inside: borkod darure undudo banca mendo da bolojante talara dali socaakana, kamire kā jogačoa, there is no hole, but, owing to percolation, the inner part of the wood is rotten; such a tree is of no use.

borkod-q p. v., of a tree, to get rotten inside. Berkodakan is often used adjectively.

borkod sbst., lungs : borkod

rörotanre da tetana, dry lungs make one thirsty. Note the idiom: ama borkod purage sūratana, ltly., thy lungs crack very much, i.e., do stop laughing!

boro (Sk. bhīru, timid, fearing)
I. sbst, (1) timidity, fear: borote
sen kakoa, they refuse to go out of
fear; ne horore jetanara boro banoa,
or, nido begar boroten horo, this is
a fearless man. (2) reason for fear,
danger: en garare boro mena, there
is danger in (crossing or fording)
that river.

II. adj., (1) timid, fearing easily: inido boroboroge, he is a timid man. N. B. When timidity of speech is meant, the following phrases are used: kā mocān horo, kae mocāna, or, mocae lukuĭa. (2) dangerous: borogen atkarkia, I considered him a man to be feared. (3) fearful: boro kaji aĭumotana a fearful report is heard.

III. intrs., with or without inserted pral. ind. o., to fear, to be afraid of: borokedaiz, I was afraid; boroaitanaiz, I am afraid of him. Instead of this construction, the pran may take the afx. tare and precede the prd.: amtareko borokeda (or borokena); holaleka kako hijuakana, borojanteko, they have not, for fright, come as numerous as yesterday.

bo-p-oro repr. v., [to be afraid of one another: kakin boporoa enamente eperan etekere sid kakin sidea, those two are not afraid of each other, so that once they have started a quarrel, there is no end to

it.

boro-q p.v., to be feared: kulage dan tisingapa boroqtana; boroja-nako.

bo-n-oro vrb. n., the extent of fearbonoroe borokeda hurinlekate kae latalutujana, he was so afraid that he stood nearly speechless.

boroge adv., so as to frighten, frightfully: borogem kajijada, thou speakest of frightful things.

boroan, boroange adj., frightful, dangerous, inspiring fear: hantara gara boroangea; kula boroangee lelatana.

boro-borsa adv., with hope and fear at the same time: boroborsagez himlena.

boro-ciri a jingle of boro used in sacrificial formulas and songs: amgele boroamtan-ciriamtana, we fear thee.

borod, borod-borod Cfr. boror, adj., solid food which gives to the palato a sensation of smoothness, unctuosity, oiliness: borodborod jilu kā sukua; bale merom oro bale mindi oro cuikoa jilu borodgea, or borodborodtana; piriud, indiud, bunumud rasilere borodgea; ale hature miad borod uli mena, in our village there is a mango tree, the fruit of which produces an oily feeling in the mouth.

borod-borod trs., syn. of beterbeter, to speak in a tiresome way.

boro-haran Nag. I. abs. n., dread of exposing oneself again to circumstances in which one got a great fright or ran a great danger: boro-haran auri cutagoa.

II. adj., with horo, a man cowed by past fright or danger: boroharan horo kula sendera kacajana.

III. trs. caus., to cause one such a fright that he will remember it for many a long day: kula boroharankia. boroharan-o p.v., to get such a fright: kula sendera orodo kaińa, maha gaŏakan kula nirdelińain boroharanjana, I will no more go to hunt tigers, last year a wounded tiger ran at me and jumped and clung at me, I do no longer dare to go.

borom var. of bkorom.

borom-sorom var. of bhoromserom. borom var. of baran, adj., of different kinds.

boroncodo. en boroncodo, se boroncodo syn. of se sitado, se satido, adv., rather, as well, as lief: pancăitmente radoko ralea, jetana kako kajirikalea, se boroncodo kale sena, they always call us to the parchayat but never let us speak, it will be as well for us not to go; tisingen aula enare jetan kami kā jogačlena, se boroncodo kā aukedre baijana, what I brought to-day has been of no use, it would have been as well not to bring it; singiburain kamikeda, mid paesae omaina se boroncodo kā aside omaia, I worked all day and he gave me only one pice, he could as well have given nothing at all. Note the idiom: jatratem sen boroncodo hai aretem, Itly., go to catch fish rather than go to the fair, i.e., do something useful rather than amuse thyself.

boronda-ud var. of bharandaud.

boror, bororo I. abs. n., a smooth, unctuous or oily feeling to the touch or to the taste: juta bororotem jiladjana, thou didst slip on account of the smoothness (of the soles) of thy shoes.

II. adj., slippery, feeling unctuous or oily to teach or taste; catu bororogea, kā suboa.

111. trs., to render smth. slippery: kudlamdandom susumteko bororokeda.

IV. intrs imprsl., to experience such a sensation: kata bororojaina; I feel my feet slipping; julabita nūla nājaked moca bororojaina, I have been drinking castor oil, my mouth feels oily even now.

boror-o, bororo-o p.v., (1) to be made slippery: kudlamdandom sunumte bororojana. (2) to feel slippery: ne daru detanre kata bororooa.

bororoge adv.: bororoge capuus, it feels slippery to the touch.

boror hore, bororo hore syn. of rutahore.

bororo-daru Nag. syn. of bita-bororo Has.

boro-soro I. abs. n., cowardice: inia borosoro kā hokactana.

II. adj., cowardly: borosoro horo, a coward. Also used as adj. noun, v. g., in the following which is a usual taunt with children: borosoro, katearapa, bingareko topamea, thou coward, thou rat-roaster, i.e., thou puny fellow, they will not even bury thee with the other people.

III. The intrs., and the rflx.v. mean to act cowardly: borosorokedas,

dorosoronianae.

borosorojanae.

Lorosorotan adv., cowardly: dalmealeko menlja, borosorotane nirjana.

borsa var. of bhorsa.

bor, boro, bor, boro sbst., a rather thick rope of plaited straw, used as protective cover for rice-bales (Pl. XXII, 2). It is also used to make carrying cushions (Pl. XXI,5). Picces of it are used as a slow match, because its fibre, when lit at one end, smoulders on for a long This is called borsetyget A twisted straw rope, used for the same purposes as the plaited one, is called derabor. Note the following riddle, the answer to which is bor.: Mundakoa kundamkundam hatipota soĕatana, at the back of Munda houses elephant bowels are rotting.

bora (Sad) Ofr. boka, I. adj., used of cutting iron instruments and weapons with a notched, recurved or broken edge; of combs with some of their teeth broken; of people who have lost some of their foreteeth.

II. trs., to noteh, recurve or break the edge of a weapon or cutting instrument; to break some of the teeth of a comb: to break some of a man's foreteeth: nakim boratada; Boanem borakia.

bora-n rflx. v., to draw out some of one's foreteeth, or to let them be drawn out.

bera-2 p.v., of weapons and cutting instruments, to get the edge

notched or turned; of a comb, to get some of the teeth broken; of people, to lose some of their fore-teeth: lebe meredte baiakan kudlam ne kete otere boratoboa, hoes made of soft iron will soon have their edge bhunted in this hard soil. Borajan and boraakan are frequently used as qualifying adjs.

bo-n-ora vrb. n., the number of foreteeth lost: bonorae borajana, miado data kā sarejana, he lost his teeth, beginning with the foreteeth, so much so that he has not a single one left.

bora var. boda.

bora-bin var. of bodabin.

Bora-da-bouga syn. of Lradgbouga. In Nag. this name is also given to Darhabouga, because a sacrifice (of a buffalo, a goat, a sheep or a pig) is offered to this spirit every third year at the time of the first rains, when the water gets muddy.

Borām-bouga var. of Barāmbouga.
borear contrary of takun, trs.,
to enervate, to render unfit for hard
work: ne uripe borearkia.

borear-q p.v., to become or get enervated, to be rendered unfit for hard work: honko pura sirma iskulreko tainreko borearoa; uri pura din rabalte eskare kamire, inio borearoa, if a bullock does only light work for a long time, it too becomes unfit for hard work.

boro var. of bor.

Borobhunji-bonga syn. of Barām-bonga.

boro-boro I. adj., too thick for

drinking, used mostly of rice-beer, but also of rice-water and turbid water: boroboro ili, boroboro da. Also used as adj. noun: nekan boroboroko kain sukua, I do not like drinking such thick stuff. The adj. boroboroan has the same meaning but is used only prdly.: ili boroboroangez.

II. trs, to prepare rice beer or rice-water so that it is too thick; to stir water and make it unfit for drinking: ili, mandida, dape boroborokeda.

boroboro-o p. v., to become too thick for drinking: ili boroborojana.

boroborotan, boroboroge, boroboroge, boroboroange adv., modifying cipa, to squeeze the dregs of rice beer so as to produce, an unpleasantly thick brew.

boroca syn. of haponga, I. abs. n., the state of one who has lost all his foreteeth: haponga lelte haramakanlekain atakarkia, pandudo, kae panduakana.

II. adj, with horo, a man with all his foreteeth gone. Also used as adj. noun: naïdo okoren boroca? (2) with moca, a mouth without foreteeth, a man without foreteeth: naïdo okoren boroca-moca? (3) boroca (sometimes) hapoiga (often) figuratively, with hake, katu, basila, etc., an axe, knife, adze, etc., with a large piece broken off from the edge, in entrd. to here, with a small notch; leco, with part of the edge turned back; lapu, with a thick blunt edge. Also used as adj. noun: ne boroca bairuareme.

III. trs. caus., to break or draw all

the foreteeth of smb. : misa giltegee borocakia.

borocg-n rfix. v., to let draw all one's foreteeth, to lose all one's foreteeth through one's fault: aĕa kasurtegee borocanjana, buljanci mocaree sōrtumbidjana.

boroca-go p. v., to lose all one's foreteeth: cilckatee borocajana?

IV. adv., (1) with or without the afxs. ange, ge, modifying lelo, atākar. (2) with the afx. ogc, so as to deprive smb. of all his foreteeth: borocagogee gilkja.

boromotoë (Sad. bara mothai) adj., fierce.

boror-ara syn. of logo masuria, sbst., Smithia geminifiora, Roth.; var. conferta, Bak.; Papilionaceae,—an annual weed of rice-fields, with even-pinnate leaves, the rachis ending in a bristle. It is used as a potherb.

boror-daru syn. of neŏa Nag., sarāpa Has. sbst., Anona squamosa, Linn.; Anonaceae,—the Custard Apple, or Sweet Sop, a very common, small tree with a delicious fruit, planted or self-sown, in and near villages.

bosa, bhosa vars. of bhandua.

bosa (Sad. bausa) I. trs., (1) with an inserted ind. prnl. o., to give smb. a thing, the like of which he never got before: Buka takae bosataina, Buka gave me a rupee, I never had one before; Gomke kulajiluko bosataia, they gave the European tiger's meat to eat, a thing he had never eaten before. (2) without inserted ind. prnl. o.,

with or without the name of any eatable, same meaning as jombosz, to eat for the first time: cne, bosakome!

1I. intrs. imprsl., bosa (kā bosa),: it is possible (impossible) to get: bosao kā bosa, it is not even obtainable.

bosa-n rflx.'v., with or without name of eatable, used instead of jombosan, to eat for the first time: bosantepe, go in order to eat of what you never ate before; dela, bosantaa; kulaëjilu ciulaö kain bosaakana, I never ate hare's meat till now.

bo-p-osa repr. v., (1) imprsly., to be obtainable : marajilu bosao kā boposa, peacock's meat is not even obtainable. (2) prsly., to offer to smb. smth. to eat he never tasted of before and to receive in return smth. new to one's taste : nelan boposakoa. bosa-q p. v., has, by a strongly idiomatic construction, the trs. meaning of, to be able to get. The thing one is able to get is either expressed independently, or stands as first part of a cpd. of which bosag forms the second part : reage horo tisingapa uri urio kae bosaoa, a poor man nowadays cannot possibly buy a bullock; kain kamileren takabosaoaci? If I do not work will I be able to get money? nere ote menataina, iduuro etasatea senorea otebosaoa ci kā? Here I have fields, if I were to go elsewhere who knows whether I would be able to get other fields there? bir mena, enadoin malere tacomten !birbosaoa ci kā? I have got now a tract of jungle, if I cut it down will I afterwards be able to get other jungle? bo-n-osa vrb. n., the eating for the first time, the first time one tastes of smth. : honko saladara bonosare kā sukutadkoa, nādoko heŏaakana, the first time the children were given a salad stew they did not like it, now they are used to it; bonosahulan kain jomurumkeda, I dit not notice that the first time I ate of it. III. (1) Affixed to other prds., it means, to do such or such an action for the first time in one's life, v.g., julidbosa, to touch smth. for the first time; aïumbosa, to hear smth. for the first time; cakadlosa, to taste smth. for the first time: tusinbosa, tusinbosan, and uïubosa, uïabosan, to put on a cloth for the first time: tiriljo nadoin cakadbosaakada, now I have tasted for the first time the fruit of the ebony lumamlija cileka sukua? tree; -misao kain uĭubosaakada, or, uĭubosaakana, how, comfortable is a silk cloth ?-I never dressed in one. (2) The trs. bosa is also affixed idmly. to the sbst. moca, mouth, and danda, stick: mocalosa has the same meaning as eranbosa, to give one his first scolding; dandabosa is syn. with dalbosa, to beat with a stick someone who was never bastinadoed before. (3) When instead of the form bosa, the trs. form bosaana is affixed to other prds., there is no question any more of an action done for the first time. such epds. bosaana may be translated 'only'. This applies also to

mocabosaana and dandabosaana: turihisi taka uri kirimmentem idila, adakarako gonomjana, miad cuim kirimbosaana, I took 120 Rs. in order to buy a bullock, but as prices were running high, I bought only a calf; bar horoim mocabasaana, I scolded only two people.

bi-saugh syn. of sukamposa, adj., a qualificative for half-hearted people who only make up numbers and do not take a whole hearted share in a hunt or a fishing party; or when people join to lend a helping hand in work which is to be rewarded with a distribution of meat: bōsaugi horokolo sendera kā pokotooa. Also used as adj. noun: bōsaugiko purajana, areko hurinjana.

by-sasan sbst., that part of the turmeric tuber which shoots straight down into the ground, in entrd. to sideways and outer growths, called disasan or garasana.

by-serom-jan sbst., that part of the backbone which is nearest to the skull.

bosobonica syn. of bhond bhondo. boso-boso Has. var. of bhosbhoso. bosokao, boskao yar. of basakao.

boson rflx. v., used in joke for give, to lie down: ne guïurebu bosona, let us lie down and sleeep in this low hut.

bosonda Has. var. of bhosonda. bosonda var. of bhandusan.

bosven rfix. v., of tigers, cats, jackals, to crawl, to advance cautiously, softly or warily, to stalk. It occurs mainly in the following cpds.

besor-aderen ralk. v., to crawl in

warily.

bosor-aut rflx. v., to come on stealthily.

bosor-hapen rflx. v., to crawl away softly and warily without doing any harm, without attacking: birre miad kulain sensūbutaia, mārīmārīte acgee bosorhapenjana, in the jungles I found myself suddenly faced by a tiger, which however skulked away without attacking.

bosor-idin rfix. v., to crawl away softly and warily: nagradakkora sari aïumkedei kula bosoridinjana, hearing the sound of the drums the tiger cautiously slunk away.

bosor-uranen rfix. v., to crawl out softly and warily: tuïu meromko aïumledkoei gutuate bosorurunlena.

bosorao, bosrao var. of basirao.

bosta shst., a saek, a bag.

bosta (Sk. pusta, a book; Sad. basta) syn. of bahi, sbst., a copy book. Occurs also in the collective noun bahibosta, registers and copy books.

bota Nag. ebst., uncastrated he-goat.

bote Nag. var of botoe Has.

botha (Sad. in all three meanings) sbst. (1) sometimes used in Nag. for gabe or naca, the fibrous substance which surrounds the fleshy arils in a jack fruit. (2) that part of a hooka which takes the smoke down into the water. This is called narica in Nag. and has no name in Has. (3) used by the Keramundas for saba mača, the empty dregs of rice-beer.

boto (Dekkan H. butti, provision

to last a whole journey) I. sbst., a provision, more than is needed for immediate use, enough for two or several days' consumption: dāli nare cauli, bulum nare sunum, jetanara boto banoa.

II. trs., to gather in a provision to serve when supplies are exhausted, in entrd. to anyara, to prepare for the next day: mod candurae bolg-kedlea, he has procured us a supply for one month more; san botgepe, or nambotgepe.

boton rfix. v., to make provision for the future: kā boton horoko acŭkate karea tundutukakociko aridharaea, people who make no provisions for the future, will, when they find their food stuffs gone, stare vacantly.

boto-go p. v., to be gathered for future use: bar candura cauli cile-kate botogoa? tisinga mena, gapara botogotana. Upun mara cauli lolva-kana may be used for upun mara ruguabotoakana, rice has been husked for the four next days (that makefive days with to-day).

bo-n-olg vrb. n, things gathered for provision: nea jargiding bonolg. this is the provision for the rainy season, or this is the provision made during the rainy season.

III. As second element in compound prds. it retains its meaning: ili akidboto, to prepare rice-beer for the time when the present supply will be exhausted. [It takes 3 days to brew, so that the preparation now in hand will serve on the fourth next day]: tisinlo api māmente ili mena neadoe akidbotojada; auboto, to

bring more than is immediately needed: mistrikotate ita aubotoene. supply the masons with bricks before they need them; kamiboto, to work for wages in order to store provisions future use: tisingapa kale samaotana samado, taĕomkoterale kamibototana we have indeed enough to cat just now, it is for later on that we now work : kirinboto, to buy more than is immediately needed; mandiboto, to cook more rice than is needed just at once; namboto to get more than is immediately required : nambot qtanam cim rokalā tana? Art thou working to save money or to spend on thy food of to-day? san nambotoepe, bring firewood against such time when our supply will run out; rurumbolo, to husk rice for the next day or days: upun māra cauli ruruzboloakana. rice has been husked in advance for the four next days.

botog, botoš, sometimes botôš Has. bote Nag. I. sbst., the loin cloth used by the common Mundas. It varies in size from 5 ft. by 6" to 18 ft. by 18". It is woven from thick home-spun thread, double thick at the ends, where it is adorned with cross-stripes of bright or deep-brown red. Both these colours are obtained from the root of the salidaru, Morinda tinetoria, Roxb.; Rubiaceae. After being passed between the legs it is wound, one or more times, tightly round the waist so that the ends hang down in equal lengths in front and behind. These loose ends are called bondol.

II. trs., to put a loin cloth on little boys: ne hon botogime.

botog-n rflx. v., to don a loin cloth: ne hon kae botgakana, sabime.

boto ε-φ p. v., to wear a loin cloth.

botoka var. of bhotoka, blunt.
botol, botolo (Engl.) I. sbst., a
bottle.

II. trs., in joke, to empty a whole bottle: cikan hurinko nunūa, apia horoteko upunbotolotada? You do not mean to say that they drink little, since the three of them emptied four bottles!

botolo-181 adj., with horo, a person with an elongated stomach. Also used as adj. noun: miad botololaž apea oraree hijulena.

botom I. sbst., menace, punishment, lesson, anything done to frighten: holara botomie tisindo jetaelo berbera kacatana, the lesson he got yesterday makes him to-day avoid quarrelling with anybody.

II. trs., to threaten, to menace, to frighten, to inspire a fear of doing smth. again: cikani botoqledpea, baghaiabonga ci kula eman? What has frightened you (in the forest), the shade of a tiger's victim, or a tiger, or the like?

bo-p-oton rcpr. v., to threaten or frighten each other.

boto x - e p. v., to be threatened, frightened, punished, to get a lesson. III. Occurs also as afx. to other prds.: atuboto x e, to be afraid of floods in consequence of a past nasty experience; dalboto x, to correct smb. by a beating; eraxboto x, to deter by a scolding; tabiriboto x,

to correct sinb. with slaps; utubotoze,. to be afraid of climbing, v.g., a tree, because of a former fall.

boton-kaji sbst., threat, menace: ama botonkajite kam dariaina, thou wilt not get the better of me by threats; dalpeaine menjada, mendo botonkajige, dal ad cii dalbua? He says that he will beat us, it is an idle threat, he will not do it.

slanting ridge beams of a catomora, four-sloped roof: botorre junumara kilaakana, the curtailed rafters are nailed onto the side-ridge beams. (2) syn. of indibondol, the long streamer on the top of the pole erected for the indi feast.: indibotor janao Jaria thakurtaeteko aujada, the streamer on the indi pole is always given by the Thakur of Jeria.

* Note the following superstitious belief: indibotor danre patûrîjan sirmae somaĕea, if the indi streamer rolls itself on the pole, that year there will be a bumper crop.

II. trs., (1) to attach a streamer onto the indi pole: indi diagaĕgeko botorkeda, they have put a short streamer, instead of a long one, on the indi pole. (2) to use a certain beam for the side-ridge: ne daruin botorea, (Pl. XXXII, fig. 2, dotted lines). botor-en rflx. v., to put on a turban with streamer-like ends: bar mukae botorenjana, he has put

long, hanging down.
botor-g p. v., (1) of a beam, to be

on his turban with ends two cubits

used for the side-ridge of a foursloped roof: ne daru botoroa ci jangioa? Will this tree be used for the side-ridge or to support the lower ends of the rafters? (2) of the indi pole, to be orned with a streamer: indi gel muka botorakana, the indi has been fitted with a streamer ten cubits long.

botor-daru sbst., a beam to be used as side-ridge of a four-sloped roof.

botor-botor var. of bitarbotor.
botorleka syn. of bitarbotortan.
botoro-botoro var. of beterebetere,
Botan sbst., the Bhutan country,
the Bhutan tea plantations.

bote I. abs. n., the thickness of the spittle in a thirsty mouth: mocara bote jojo jomlere rokage cutaŏoa.

II. adj, of the mouth, clammy: bote mocare mid kūi da nūlere jetajetao kū atākaroa, a leaf spoonful of water drunk when one's mouth is clammy leaves no sense of refreshment.

III. intrs. imprsl., with moca, to have a clammy mouth: moca bole-jaina.

bote-o p. v. to get a clammy mouth: tetanten botegirijana.

bo-n-ote vrb. n., (1) the degree of dryness (clamminess) in the mouth: bonotee botejana midcokoĕo be kae daritana, his saliva has become so thick that spitting is for him out of the question. (2) the fact of getting clammy in the mouth: misa bonotedo jojo latumten bairurala, jojo sabajanci eta somten botejana, I allayed

at first my throat dryness by chewing tamarind; but, on the latter's sourness vanishing my mouth has once more become clammy.

boto (Sad. 2nd meaning) I. sbst., (1) var. of bote. (2) the foam of dying people, epileptics or rabid dogs: gojotandipli mocaete puturud oronog boto menoa, oro hanabgonog-ra, oro balu setakoa.

bolo-o p. v., to foam at the mouth: balu setako bolooa.

bo-n-oto vrb. n., the amount of foaming: bonotoe botojojana gota joakoe lumcabajana, his cheeks got all wet with foam.

bôž Nag. var. of bož.

bôě-bôě Has. I. adj., with dirin, bullock's horns, sharp and straight, and pointing upwards or forwards. bö bô è-o p. v., of bullock's horns, to grow as described: ne uria dirin bôžbôžakana.

II. adv., with or without the afxs. ange, ge, gge, tan, tange, modifying diring, to grow such straight horns: ne uri bööböötane dirinakana.

bôr, bôrð variants of bor.

bôs-burað, bôsð-burað (H. bás, offspring) syn. of goðsið, I. sbst., the passing away without issue: jān dukura boro huringea mendo bós-burað okoe kae boroa? A sickness is not so frightful, but who would not dread dying childless.

II. trs., with a spirit as sbj., to cause one to die without issue: Akutibon ga bôsburaðkia (the married man as d. o.) or bôsburaðkedkoa (the offspring as d. o.)

bosburao-o p.v., to die childless.

brispalt, brispalti, brispat, brispati var. of birasapatti, sbst., Thursday.

Brindabon (Sk. Vrindavan) name of the Mathura mythological forest, known to the Mundas only through the Hindi songs with which they occasionally accompany their dances.

brindabēn Nag. syn. of dhari, I. sbst., a narrow, horizontal strip, about 2 long, shaved off on the upper temples: inia bore brindabēn baiakana.

II. trs., to denude such a patch: ne honko brindabōntaia.

brindabon-en rflx. v., to have a shaven patch made on one's temples: brindabonenam ci?

brindabon-o p. v., to be or get shaved as described: brindabonakanac.

bu afx. form of the first prs. incl. pl., you and I, taking in both persons speaker and the addressed. I. As subject, (1) it is affixed either to the linkwords a and tan, or to the word immediately preceding the prd. : senabu ci kabu sena? (2) It may be infixed within the prds. meng, banoa, within the nagative particle kā used prdly. and meaning to refuse, and within the locatives re, tare, te, tale, used prdly, and meaning to be in, about near a place or to go to or towards a place: enado kabua; dola, Rancitebua!

II. As d. and ind. o., it is infixed within trs. and intrs. prds.: kako neutakediua.

III. Idmly. it connetes intimacy, relationship, friendship, community

of interests, etc., as explained under abu and ale.

by (? H. bhunknā Sad. bhukek)
I. sbst., a hole through and through
in entrd. to undu which is not
through and through: tunkira bute
baba nurtans; bim butee paromjana.
Note the idiom: bu lelkedate êrêko
neka bāŏtem kirintana ci āĕge?
Hast thou examined whether, by
buying lac at that rate, thou wilt
get through the hole, i.e., be able to
resell it without loss, or art thou
purchasing rashly? ni jetan bu
kae lelakada, he has no notion of
ways and means.

II. adj., with a hole: by catu eretam, mend with lac the water vessel's leak.

III. trs., (1) to pierce, to bore, to make a hole by knocking, striking, gnawing, into any kind of receptacle, a bug, basket, earthen pot, brass vessel, clothing, wall of a house, garden fence or hedge: ne kanoi jorotana, cutuko bukeda cimada. (2) to break into a house by piercing through a wall: hola nida ale orako bukeda.

by-n rflx. v., to pierce a hole, or have it pierced, in one's own body: daugriko lutur oro mûko buna, girls perforate their ears and nose, or have them perforated.

bu-p-u repr. v., to pierce each other: seralijanumte luturko buputana.

bu-gg, bu-w p. v., to be pierced, to have a hole, to be perforated: harka enkagem orbarare bugggea; bakiri budo bulena mendoko kesedrurakeda, it is tsue that there was a hole in

the hedge, but it has been closed again.

buakan, pf. past participle, is used as adj.: buakan kanci, a leaky basket.

bu-n-w vrb. n., (1) the amount of piercing: dorabin alea ari bunus bukeda, hanrenare da paromtana, dora snakes have so bored through our embankments that water comes out in many places. (2) the hole made: misa bunudole tepedia, eta somtee bukeda, we stopped the hole, now he has made another.

butea instrumental, any implement to drill, bore or make holes: ruka kāredo Mundakoa butea banoa, barring the chisel the Mundas have no implements, wherewith to make holes.

by (with vocal check generally maintained even before vowels). I. shot., the bark or howl of a dog: ne setan by aiumurangea; ponamire setako byteko epetona, dogs bark at the moon, ltly., at full moon dogs answer each other barking.

II. intrs., to bark, to howl: seta buadlea, the dog barked at us; ne seta cikanii buatana? At whom is this dog barking? nido kūh bui seta, this dog is an arrant barker; seta bujadlekako durantana, or seta builekako durantana, their singing reminds of howling dogs.

Note the idioms: (1) ili nūanci setalekae byia, Itly, when he has taken a draught of beer he barks like a dog, i.e., he nags at people. (2) ne horo cenam aculekaia? hati-

landire seta buileka, why try to get work out of him? It is as useless as a dog howling behind an elephant: the elephant does not mind.

bu-n-u vrb. n., (1) the bark or howl of a dog; ne setan bunu sadărage aiumotana, this dog has a nasty howl. (2) the amount of barking: bunui bukeda goța tolaren horoko nida kako durumjana, it barked that much, that nobody in the hamlet slept at night. (3) the action of barking or howling: misa bunule hapelja, orogee burūrakeda, we could hush its first barking, but the nuisance started afresh.

bual I. intrs., (1) to float down a stream, in entrd. to tipiul, which is to float in general, and atu, which is to be swept off by a current: gara paromtanre teliko ata dareko giritada, bualtana, while fording the river the telis dropped some parched rice and it floats along. (2) in songs, parallel of atu: Atutana tama roababado, Bualetana tama birabeora. Thy rice-seedlings are being carried off in the onrush of water.

II. trs. caus., to cause to float away with the current: babaren busugundako lingitan dare bualtam, or bualgiritam, immerse in the stream the sweepings of the threshing floor so that, the straw bits being carried off, you may save the paddy still mixed with them.

bual-en rsix. v., to let oneself float with the current.

bu-n-wal wrb. n., the amount of drifting: bunwal bualjana roa loson;

freshly transplanted paddy was all swept away (in a heavy down-pour). bual-aragu intrs. and trs. caus., to drift with the current.

p. v., form bualau-u, to come floating along, to be carried this way on the water surface: hola goĕakan haiko betekanko bualaulena, cetangarasarenko danko ruhkedkoa, yesterday no end of dead fish floated down this way, the people living up the river must have poisoned them.

bual-giri trs., to cause smth. to drift away.

bualgiri-q p. v., to be caused to drift away.

bual-idi intrs., also used in the p. v., form bualidi-q, to drift away, to be carried away on the surface of running water: gara talare rokagee dumbūĭjana, kale lelrūrakja, sota bāri tae bualidiotan taikena.

bu-bara, bu-bera, syn. of babu.

bubu (Sad.) is used only by, or i in addressing, small children in a variety of senses: viz., for sengel, fire, lo, to get a burn, gao, wound or sore, hasu, pain, to feel pain, to be sick, to pain, to hurt. (1) When meaning, to be sick, it is limited to the active voice: apumlo alom inuna, tisindoe bubutana. the other meanings the active tenseforms are trs. prds. However the imprel, form būbua is, like hāsua, used trsly. without any d. o. and means, it hurts, or it burns : ena alom jutida, būbua; sengelta alom sena, bubuuam, do not go mear the

fire, thou will get burned. (3) It is used as sbet, and as adj.: karā-kom bubure bataime, roast the crab over the fire; bā bubugea, my head is paining. (4) Children do not use the impress. construction bubujaina though grown-ups may use it when speaking to them. They simply call: bubu! pain! or bubuga! pain, mother! Then the mother will ask: cikaçtanam? bubutanam, or, bubujaḍma? And the child showing the sore spot, will simply say: nea bubu, this is what is aching.

bubukað I. sbst., life in plenty, habit of opulence: bubukaðrate mandi nekako giribarajada.

II. trs. caus., to accustom someone to plenty of food: abena honko purageben bubukabkedkoa.

III. intrs., to forget what it is like to be hungry.

bubukaŏ-q p. v., to get accustomed to an abundance of food: janaŏ biugeko namjadte iskulhonko bubukaŏjana, by invariably getting their fill, our boarders have grown accustomed to a life of plenty.

bubukaŏgge adv., so as to get accustomed to a life of plenty: bubukaŏgge niku jomnūko namjada.

bubul I. adj., (1) bubul horo, or būl horo, one who offers as meat or drink smth. intoxicating, stupefying or causing giddiness. (2) bubul ranu, or bulg ranu, intoxicant, any drug stupefying or causing giddiness.

II. intrs. Only the impress. form bubula is in use and means, it is intoxicating, stupefying or causing

giddiness: guruluili erage bubula, millet beer is very intoxicating; mari butara tiun bubula oro ūla, sword-beans grown on an old plant cause giddiness and vomiting.

N. B. Bubul is never used as fre-

quentative of bulg, to get drunk.
bubul-daru syn. of maran gugul.

See under guguldaru.
bubunka var. of bobonka.

buburkud adj., (1) of trees and timber, Has. var. of borkod Nag. (2) poetic epithet of burukula, the royal tiger sleek and fatty: Burukula buburkud sapakii metaińa, tondarabana tepatari jaŏadalii metaińa, the hill tiger plump and in good condition, told me: let us become namesakes; the bear of the forest thick-legged and portly, made the same proposal.

buburkud-q p.v. See borkodq.

bubusam I. adj., of grains and pulses, fermented and slightly mouldy: bubusam baba mandilere ududge soana when one husks and cooks slightly musty paddy it has a taste of mushroom.

II. trs. caus., to cause a slight fermentation and mustiness in grains or pulses, or expose them to it: nimira jurundu kolomra babakoe bubusamkeda, the rainy and cold weather we had of late, has brought about a slight fermentation and mustiness of the paddy on the threshing floors; babape bubusamkeda, you have let the paddy ferment and mould slightly.

bubusa m-q p.v., to mould slightly through fermentation; baba begar

rörte paroelere hurin dinre bubusamoa, pura dinge tajjanredo baŭuteroa; baŭakana kā jomdarica, bubusamakanado jomdarica mendo soana.
bubu samge adv., used with soan, to
have a musty taste: mandi bubusamge soantana.

būc Nag. (Sad.) syn. of rāsirka Has. shst., Cordia Myxa, Linn.; Boragineae,—a small forest tree with drooping branchlets. The drupe-like fruit, not catable, is a nest of flies: jaromakan jöre rokoko sirjaŏoa.

buca (Sad.; Or. luccā) I adj., (1) chipped at the rim: buca pilet, buca catu, buca lundi, a plate, water vessel, ladle chipped at the rim. (2) notched on the edge: buca kapi. (3) with the tip broken, toin or cut eff: buca lutur, buca diria, buca data.

II. trs., (1) to break, kneck, or strike out a chip or small piece from the rim or brim of a vessel, plate, pot or cup: ne catu okoe bucakeda? (2) to notch the edge of a knife, sword or axe: aĭńa kapi cilekatem bucakeda? (3) to tear, or cut off, the tip of a man's or an animal's ear, to knock, wrench or break off the tip of an animal's horn: uputuhtanre aĭńa kera ama kerae bucakia buriddo kae buridkia.

buca-n rflx. v., to cut off or let cut off the tip one's car or the tips of one's teeth, to knock, wrench or break off the tip of one's own horn: okoĕa urilo uputuḥtanree bucajana?—jetaĕa urilo kāge, aega

han daruree bucanjana; bin luturre buakja enate rokagee bucanjana: datula Saŭ datae bucanjana.

bu-p-uca repr. v., (1) to chip the rim of each other's vessels. (2) to notch each other's weapons or implements: hake baranalia bupu-cajana, ao hola aiado tisia, we notched each other's axe, he mine yesterday and I his to-day. (3) to tear, knock, bite or cut off the tip of each other's ears, horns, teeth, (maybe at different times): ne urikia uputuhuputuhtantekia bupuca-jana.

buca-o p.v., (1) to get chipped at the rim. (2) to get notched on the edge: keto daru malere kapi bucataboa, a hunting axe gets easily notched when one uses it to cut hard wood. (3) to get the tip of one's ear, horn, teeth, broken off, cut or bitten off, filed off.

bu-n-uca vrb. n., (1) the chipping, notching, breaking off of the tip: nea cimtanra bunuca ?-mahamanra bunucage, when was this chipped, notched or broken off !- In past years; nelekan bunuca oiulao kain nelakada, I never chipping done so easily. (2) the extent of the chipping, notching or breaking off: mind catu bunnoake bucakeda, kandomre sab kā ituua, they have chipped a water-pot to such an extent that it can no longer be held by the nim.

bucan Nag. sucan Has. I. shat., a amendering log. Smouldering logs are mostly to be seen inside, or in front, of the shelters of people watching crops at night.

II. trs., to turn smth. into a smouldering log: nea locomtatebu idiia, aiubbu gucanea.

III. intrs., with baina, to do or serve as a smouldering log: halan-eme, bucan baina.

bucan-op. v., to be turned into a smonldering log; to be used as a smouldering log: nagele tumbudakada, auri gucanoa, we have only just now pushed one end of the log into the fire, if we took it out it would not smoulder yet.

bucan Has. bucar Nag. (Sad. mucanr) adj., wild, uncivilised (as the Mundas say, irascible and without respect for other neople): bucara horoko kajibujao isu hambala, it is very difficult to make wild people hear reason; Sinhoroko bucan horokoge, huriani cae maraaniloko jagarlere modgeko atkarea, oro rokageko kadračoa, the people of Singhbhum are wild people, they do not realize the difference between a man of low or high standing, and they have sudden fits of anger.

bucar-o.p. v., used in the indf. past in the same meaning as the adj. prd.: on horoko purageko bucar-jana, those people are savages.

bucan-sengel shst, a smouldering log: bucaneengelte uliko arsaltana, (at night) they are looking for mangoes under the trees with a smouldering log.

bucundan Has. bucundu, bucundul Nag. vars. of bacundan, bacundul Has.

bucundat (Sad, bueranek; Or;

bad budi

gucchra'ānā) syn. of poco, trs., to let escape: miad maran haii bucundaökia, he let a large fish slip from his hand; kumbūrule bucundaökia, we let the thief escape us (either in trying to catchlhim or when he was caught).

bucundaŏ-n rslx. v., to escape, to slip out from people's hands: kumbărule kesedbiurla enrece bucundaŏnjana.

bucundaŏ-o p. v., to be let escape, to be let slip from the hand: miad hai bucundaŏjana.

būd, būdū var. of budhi, which occurs only in two idioms: baro būde urunjada, ltly., he utters twelve cunnings, i.e., he tells all kinds of stories in order to disculpate himself; môream būdujada or môream sêrâjada, ltly., thou hast five ways of thinking, i.e., thou art inconstant, thou turnest with the wind.

bād, bādā, bād-hulam, bādhhulam, bādh-din (H. budhwār sbst., Wednesday.

budbud (Sad.; Mt.; In H. budbud is a bubble) is used in Has. (1) instead of the Nag. bhokbhok, imitative of a bottle's gurgle in emptying. (2) but is used also of the simple sight of the same without connotation of the sound: botolra budbudem lelakada ei? Hast thou noticed the liquid's motions in an emptying bottle? (3) of the water that bubbles in a spring: budbudgtana; da budbudtan setentana.

buddsken adv., piercing or sinking only once into a soft substance

either loosely spread out or such that nothing can ooze or spurt from it with a distinct sound. It is an intensive of bukudken and its frequentative is baddabuddutan.

buddum, (rarely) burum trs., of children who do not blow their nose, to have snot hanging from the nose: suluji buddumjada.

buddun-en rflx. v., fig., of worms, to peop out, to partly appear out of some substance, v.g., cowdung.

buddun-o or (rarely) burun-o p.v., (1) of snot, to be hanging from the nose. (2) budduno, not buruno, is also used fig. of worms, like buddunon.

buddun-buddun, baddan-buddun and (rarely) burun-burun, frequentative of buddun, in all its uses.

budhi, budi (H. buddhi) I. sbst. intelligence, cleverness, cunning: budhi/ee dariamea, he will get the better of thee by cleverness or by cunning. Note the very idiomatic phrase in the adjurations of sorcerers: nakanaka buditema? Dost thou act with such cunning? Are those thy tricks? Here the instrumental case of budi is used prdly., and constructed like locatives in re and te with the inserted prnl. sbj. m. II. trs., (the i becoming long), to judge, to think, to intend: cenape budījada, or cenape sêrâjada?

budhiman, budiman adj., clever, cunning, sharp: budhiman horo.

budi var. of budhin

budi (Sad.) syn. of saradateramra, kāuramra, shst., a form of Vigna Catjang, Endl.; Papilionaceae,—

a cultivated pulse. It has pods 6-7" long with more than 12 blackish seeds. Two other varieties are cultivated. They are : cakontaramra (Sad. cakonța budi) with a pod 4" long, containing 12-14 whitish seeds, and pundi ramra (Sad. ghangara) with a pod 6-7" long containing numerous small, white seeds. The budis which climb on poles and are therefore called darbudi, are forms of Vigna Catjang, var. sinensis, Prain.

budi-ara sbst., young leaves of budi when used as a potherb.

budiman var. of budhiman.

budsu-bagel, budsu-bagul var. of bhodsobagel.

budsuken var. of bhodsoken.

būdū var. of $b\bar{u}d$ in both its meanings (cleverness; Wednesday.)

budu-bā syn. of kasailibā, sbst., Gomphrena globosa, Linn.; Amarantaceae,—an annual flower plant with carmine, globose flower heads, cultivated in gardens and sometimes growing wild.

budu-budu, gudu-gudu adv., of liv. bgs., in numerous moving groups, in a moving crowd. This adverb often takes the afx. tan: tisin horoko pīţite budubudutanko senotana.

budu-hai (Sad.) sbst., a small slender fish, white except on the back which is black; length rarely exceeding \(\frac{1}{2} \).

budumed-tasad Has. syn. of hakumed Nag. sbst., Isachne australis, R. Br; Gramineae,—a perennial subcreet grass, with pyram dal panicles, the seeds of which are often added to rice when brewing beer.

budurbusi, budurbusiko sbst., syn. of pudurusu, refuse of straw, of fibres or grass: also wood shavings: paga hodtam, budurbusiko harokamente, rub the cable backward and forward round a tree in order to wear off the cable's fibre ends.

N. B. The rope is passed around a tree and turns once over itself between the tree and the man who holds one end in each hand. pulls each end alternately and so the rope rubs against the tree, the bits of fibre or straw which stick out from the rope, being thus worn off. That is the operation called balar hod, to smooth a rope. resorted to even with bor a strawrope, in which case budurgad is generally used instead of budurbusi. budurbusiange syn. of pudurusuange adv. modifying lelo: en pudurusuko hodgiritam, ama baĕar budurbusiange lelotana, smooth off those bits of fibre, thy rope looks rough.

budurgad, budurgadko sbst., straw or grass rubbish. See budurbusi. budurgadange adv. modifying lelg, to look rough with bits of straw sticking out.

budhi, burhi, burhia Nag. buri, buria Has. (Sad.; Sk. vriddhā) sbst., an old woman. Occurs also as adj. in budhi era Nag., or buri kuri Has. old woman.

budhi-q, burhi-q p. v., of women, to grow old.

budhi-karam sbst. In Nag. in time of drought, the village ma-

trons will plant a cakentaara in a courtyard and dance around it to obtain rain. This dance is called budhikaram.

budhimukur?-ara sbst., the young leaves of the following when used as a potherb.

budhimukur?-nâr? (Sad. burhi lau) sbst., Vitis auriculata, Roxb.; Ampelideae,—a large climber of the jungles, with 5-foliolate leaves and red one-seeded drupes resembling small cherries. These drupes are eatable.

budu-budu var. of buruburu. budul-budul var. of buruiburui.

bugi (Cfr. harok) I. sbst., occurs in the cpds, gaöbugi, the time when a wound is healed, and hasubugi, the time when one is free or cured from sickness: gaöbugire Rancitera sena; hasubugiredo mod candurera sena.

II. adj, (1) with horo, a man free from sickness: orare bugi horoko apia menakoa, hasukin bar horo, at home there are three people in good health, and two sick. (2) with gaŏ a healed wound or sore: bugi gaŏra cina mena kaṭare, there is a sear on his foot.

III. trs., to cure, to restore to health: ne ranute isu horokoe bugitadkoa.

1V. intrs., (1) prsl., in the indet., the df. prst. and the impf. past ts., to be well, to be in good health: bugigeape ci?—bugitangeale; rokagee gogjana, hola bugitane taikena.

(2) prsl., with gao or hasu as sbj., to be healing, to be curing: gao

bugitana; hasu bugitana. (3) prsl., in connection with gaŏ or hasu, to be free from sores or sickness, to be recovering: gaŏia bugitana; hasuia bugitana. (4) imprsl., to feel much better, to feel nearly cured: lāghasu bugijaia, he is nearly cured from his stomach-ache. Note the idioms: ale disum kumbūru bugitangea; ale disum bugitangea, jetae pirirā baba kale horotana, kā kumbūruutana; ale disum ondŏka bugitangea; ale disum bugitangea, ondŏka kā aĭumotana, our country is free from thefts, free from human sacrifices.

bugi-n rilx. v., to cure oneself: etakoc bugikedkoa, agge bugin kae darii; aintegen bugina, I will cure myself. N. B. Ainin bugina, is used only in the meaning: I am good. bu-p-ugi repr. v, to cure each other: bupuqikako.

bugi-q p. v., to get cured, to recover, to improve in health, to get better: nadoe bugiqtana, now he is on the way to recovery; hasu bugiqtana, the sickness g ts cured.

N.B. (1) The word denoting the sickness of which one gets cured does not take the afx. ete, as might be expected, but remains in the nominative form: ruae bugilenci sule saljana. (2) Ruar or rūra are frequently affixed to bugi both in the a. and p.vs.

bu-n-ugi vrb. n., healing, convalescence, improvement, cure: gaŏbunu-gire babătaoa, there is some itching in the healing of a sore; en bunugige bugiuterjana, that cure has proved durable, or the improvement went on

until he recovered altogether. Occurs also adjectively in the phrase hasubunugi horo, a convalescent, a man cured from sickness.

V. There are three noteworthy idiomatic uses of bugi: (1) bugi ad bugige is an adverbial phrase syns. with besuterge, quite well, quite right: bugi ad bugigee atkarkeda. (2) bugi ci and some other similar expressions are used ironically and mean: as if one (I, thou, he) would: baraeko mandi omaiatanko taikena bugi cia joma, the blacksmiths were offering me cooked rice, as if I would eat it! mod takate merompe asitana. bugi cii omanea or bugi ci bala, bugi dane omapea, vou ask to buy his goat one rupee, as if he would give it for that price! taka bakäsisgein omamene menla bugi cit omea, or, bugit omea, bugi derane omca, bugi ci amoe omea, bugido omoni, bugido inio omonige! He told me he would present me with a rupee, as if he much! would ever give so 'saying' or (3) menge bugi. thinking? Somebody else's inadequate or fallacious motive, when dramatically reported in his own words, is marked out by the speaker as not being his own, by the addition of menge bugi. It is syns. with menge bai and menge suku: 'sītanaia' menge bugi en hon cabanamentana, Itly., that boy is unduly proud saying: I am ploughing; i.e., that boy prides himself on his ploughing but he ploughs badly. (4) meneage bugi is used in the meaning of 'it is a good thing', 'happily': ene honamin bedajana, hisab ituan horo aimlo taikena meneage bugi, see how I should have been cheated! Happily I had with me a man who could calculate. (5) bugi! in interjectional sentences means: it is strange that, it is a wonder that: ama hender bore, bugi! naminam jetem satindaritam! It is a wonder that thou canst bear the sun so well on thy close cropped head.

bugileka, bugilekate adv., well, in an orderly way, in a good manner: bugilekate jomemem sakirioa, eat properly, thou art going to besmear thyself with food; bugileka seneme, walk carefully; bugilekate senope, fare well on your way; buqulekate dieme kā uiugoleka, place it well so that it cannot fall. bugilekan adj, (1) seemingly good, which looks good: neado buqilekan lija; miad bugi/ekan horo hijaskana. () in a good state, neither sick nor spoiled, in good health: aina honko bugilekagea, my children are well; bugilekan urį kula jomkia, the tiger has eaten a bullock which was in good condition; bugilekan lijam cccatada, thou hast torn a cloth which was in good condition; hende kuri tolatolae Bugilekan honora, Bano mundi ; kajilere mocae dundua. (Song). A healthy black about from hamlet 8962 girl to hamlet (on a gossiping tour), She knows nothing of work; if you make her a remark, she picks a quarrel with you.

bugin I. adj., good: bvgin sadom, a good horse; bugin ora, a good house; bugin horo, a good man. Used prdly. it takes the forms, bugina, buginga or buginga.

II. abs. n., goodness: Pormesora buginte soben horoko asulatana, through God's goodness all men find their sustenance; hagakoa buginte hasutanre jīia namkeda, through the kindness of my family, I was well treated during my sickness.

buguli I sb.t., a small bag, a purse made of sewn cloth and from 3" to 6 'long, v.g., sonora buguli, a pocket, in entrd. to taily, which is a more term or denotes larger general receptacles, such as a postman's leathern big, and in Nag. a pocket; donda, a long narrow bag which is tied round the waist; gala, a thick, stiff money-bag, 4" broad, 11 feet long; jalakari, a net-bag for brissvessels and rice. fruit, etc.; the Treasury jalakari holds rupees.

II. trs., to sew into a small bag: neabu buguliïa.

buguli: ne sered tukuílere marange bugulia.

bul Nag. syn. of kui Nag., bai Has. and māi; sbst., (1) used like babu, to designate the sex of little children: bulge tani, it is a little girl. (2) Voc. of address to little girls, like babu for little boys: ama bui! (3) It is similarly used by unmarried girls between them or by senior people to them (seldom

to married women). The afx. na is often added, but only in songs, as a term of endearment: ale disumdo, buina Bindi, kapi jilibjiliba, in our country, Bindi dear, the bittle-axe is flashing, (there is war).

buibundi sbst., the Scarlet Velvet Mite, Trombidium tinctorum (it may attain a length of ½"): buibundiko uiuda gamaleateko urunoa, the scarlet velvet mites appear after the first rains; buibundiko kūb urunjan sirma putukuiko kūbko omonoa; buibundikkae senbarajada, he goes about in scarlet dress.

buid-buid, buiud buiud I. adj., a jingle used of short, slender or stunted grass, paddy and such other grains and pulses, as are reaped or rooted up; hence, not said of rahari which is cut with an axe. Stunted yaddy plants with a stout stem are called gandimota Has, and permota Nag; the latter often bear no grains: buidbuid gurulukole irnamkena mačan, kubujkubujkića, we have reaped slender and short-grown millet, I have got a back curvature over it. It is also used as adj. noun: haraakan tasadkole rucabbarakeda, buidbuidkodo sarebaraakana. we plucked full-grown weeds by handfuls, but small ones are left here and there.

II. intrs., in the df. prst., same meaning as the predicated adj.: alea gurulu buidbuidtana, our millet has grown short and slender.

buidbuid-o intrs., to grow short and slender: alea locoure baba purage

buidbuidjana, datăromdo kājā idioa, our low field's paddy is very slender and undersized, may be we will not be able to use our sickles.

buidbuidge, buidbuidtan adv., modifying karaq, to grow stunted and slender.

buildi var. of baid, a native medieine-man.

buldi-era var. of baidera.

builo! builo! a call to pigs to make them come.

buinar and buinari vars. of bhuinhar and bhuinhari.

builti var. of bailti, enemy. This var. is much used by women.

buiu-buiu var. of baĕabaĕa, but used only with reference to human beings.

bulud-bulud var of buidbuid.

bujað, bujhað (H. bujhānā) I. abs. n., reasonableness: bujað bangten horoko sögeko kadraðoa, unreasonable people get angry without cause. II. trs., (1) to explain smth. to smb.: ne kaji bujaðkom. (2) to try and convince smb. of smth.; to try and persuade smb.: alea kajido kaēa, am gomke bujaðlime, he won't listen to us; please, sir, do try and persuade him.

III. intrs., to understand: bujaŏ-tanaių; bujaŏkedaių.

bujað-n rfix. v., to make oneself understand, to realize: diku kaji kam bujaðotanredo ituanko kulikulite bujaðnme, if thou dost not understand Hindi, get into it by asking those who know it; purasa dašae namkeda, ena kae bujaðntana enamente dašakenkolge eperantana,

he often got merciful help, but realizes nothing, hence his quarrels with his benefactors; kuliakana bujaökope taĕomte kajirūraepe, first try and understand the question, only then make a reply.

bu-p-ujaŏ, bu-p-ujhaŏ repr. v., to try and make each other understand, to try and persuade each other: mod ganta habekin bupujaŏkena mendo kakin bapaijana; haturen horoko ad kupulko eperankeneiko haparalena, taĕomte eekacikateko bupujaŏlena, nādo bugigea, the villago people and guests having quarrelled kept a sulky silence, afterwards they somehow made peace, now it is all right.

bujaŏ-o, bujhaŏ-o p.v., (1) to understand smth. : inj kajileda sobenia bujuolena, I understood whatever he said; bujaootanara, I understand; bujadjanara, bujadakanara. I have understood. (2) to receive an explanation of smth., to get persuaded, to become convinced of smth.: holae bujačlena, ciminle bujačakadtia ? It was explained to him yesterday, we cannot go on explaining always: nača kirstanko doromkaji aŭriko bujačoa, the new Christians have not yet been made to understand the truths of their religion; bujačakante bagračnjan horoko bujač isu masakila, it is very difficult to put straight again, people who turn bad after due instruction, or, who turn against you after all that can be said on your behalf has been heard by them. (3) verbal adj., (a) reasonable: bujačo horoko rokage

kako kadračoa. (b) understanding people's needs, sympathetic, merciful: kā bujačo horokoa duarre rengete gejotanreo jetana kako onea. Applied to people of other castes, it refers to the ensemble of good qualities which the Mundas have not been accustomed to meet with in Hindus and Mohammedans, as honesty, straightforwardness, sympathy and pity: nido horohonlekae bujačoa, that one is as good as a Munda.

bu-n-ujaŏ, bu-n-ujhaŏ vib. n., (1) the lengthy act of explaining or persuading: bunujačko bujačkia moca rat ko lutugirijana, they explained things to him at such length that their mouth blistered over it. i.e., they commented upon it to satisty. (2) the manner: torakangea, bunujad iāiminua kadračakan horom raregirija, thy knack for persuading people is well known, thou canst pacify a man however angry he be. (3) the misa bunuja ŏreko action: hēla tačomte monko badlarūrakeda, okoc bujačdariakoa? At a statement of the case they agreed, afterwards they changed their mind; who could then persuade them again?

bujaŏ-kaji shst., an explanation: bujaŏkajiz kajilia, do eperazatee idikeda, I gave him an explanation, but he took it as a slight and started a quarrel.

¿bujaŏoleka, bujhaŏoleka, bujaŏolekate, bujhaŏolekate adv., intelligibly, distinctly, clearly, plainly;

alom toroboroča, bujačoleka jagareme, take time to articulate thy words, speak distinctly; bujačoleka jagareme, gande jagar ad antar jagar hokaeme, speak plainly, stop this figurative language, and all this beating about the bush.

bujur var. of bojor.

buka (Or. Sad. bukā; Tam. pūkkum) sbst., the heart. The term denotes only the bodily organ, never affections or feelings. For the latter, the Mundas often use the word im, liver.

buka-o p. v., to get, or have a heart: meromko cimpiranko bukasa? To what size does the heart of a goat grow?

bukul I. adj., of spring-water, bubbling up fast, in entrd. to bakarbakar which denotes the bubbling of boiling water: bukalbukal da losodte tepedereo kā atākaouteroa, bubbling spring-water, even when stopped with mud, will slightly percolate.

II. intrs., of spring-water, to bubble up fast: setença da (or otera da) bukalbukaltana.

bukalbukaltan, bukubukutan, bukulbukultan, bukalleka, bukuleka, bukulleka adv., modifying puii: bukalbukaltan putitana otera da, springwater bubbles up fast.

buku Nag. (Sad. bhuku) syn. of karlu Has., sbst., (1) in the s, the empty roundish grub combs found in the cavities of white-ant's nests: netarea buku urodoneme; bunum urlere hentenetere buku namoa; piriud, indiud, maramiud ad bunum-

udko bukuate oronoa, these four kinds of mushrooms have their roots plunging in white ants' combs. (2) in the pl., the grubs of white-ants or the comb with the grubs: simko bukuko khūkko sukuakoa, fowls are very fond of white-ant grubs.

buku-buku var. of bukalbukal.

bukud-bukud diminutive of baddabuddu, I. trs., (1) to scratch or prick slightly and repeatedly some soft substance: kodatani suitee bukudbukudjadkoa, the tattooer pricks (the skin) repeatedly with a needle. (2) of worms in a sore to bite slightly and repeatedly, in entral. to bikidbikid which denotes the crawling of worms in a sore: gaören tijuko bukudbukudjaińa.

II. intrs., imprsl., in Nag., to feel itching and pain at the same time: bukudbukudjaina. Has. people express this by: babătahasujaina. bukudbukudtan adv. descriptive of slight but repeated scratching, pricking, biting: kodatani suite bukudbukudtane gutujadkoa; gaŏren tijuko bukudbukudtanho jomjaina. bukudken adv., with just one prick (into some soft substance).

buku.enga syn. of harluenga, nindirenga, bunumenga shet., the queen of a white-ants' nest.

buku-lata, buku-undu syn. of harlulata, harluundu, sbst., the roundish holes, cavities or chambers which the white-ants fill with their combs: bunum urlere hentenetere bukulata namoa.

bukul-bukul var. of bukalbukal.
bukuleka, bukuleka alv. See

under bukalbukal.

bukuni (H. Sad. Mt.) I. sbst., smth. ground to powder, especially for medicinal purposes (never for calinary us.): sondoroko siboka mente giöre bukuniko herea, they strew some kind of powder on sores to mbibe the pus.

II. trs, to grad to powder (not of eatables): diagrijan singagaŏra ranumente raparongokeateko bukŭaita, bones of some old cow are charred and then ground and used for healing or amental burns.

buküni-q p. v, to be crushed or ground to powder (not said of eatables).

buku-potom sbst., syns. with buku as used in the s.

bukurlundi, bukurlundin var. of bokorlundi.

bukuru (allied to Sad. bukraek, to underpay) I. abs. n., dissatisfaction, asking for more: inia bukuru kā cabaoa, he will never be pleased; api takaleIomaitan taikena, bukurute kačatana, we were paying him 3 rupees, now he refuses to go on, saying that it is not enough.

II. adj., of a grumbling, dissatisfied disposition: buküru horokoge hatiarikakope, imtan cilekako bukürua? Let grumblers make themselves the shares they are sure to get satisfied.

III. intrs., (1) prsly., to feel dissatisfied owing to some want or deficiency: kamii bukurujana, he found he had too little work; kurii bukurujana, he was dissatisfied with the girl they wanted him to marry, he

thought she was too small; mandi kale biotana enatele bukurutana, we do not get full meals, this is why we are dissatisfied. (?) with inserted ind. o., same meaning : ne urita bukuruaia, I find this bullock too small : ne gomke alea hon dasi mentee bukuruaia, this master deems our son too small for taking service with him. (3) imprsly., same meaning: bukurujadma? oro ciminanem numtana? Art thou not siti fied? How much more dost thou want ? kami kaĕatana. bukŭrujaia, refuses to work, he deems the wages too small.

bukuru-n rflx. v., same meaning: bukuruntanae.

bu-p-ukäru repr. v., to be dissatisfied with each other, owing to some deficiency on either side: dasi ad gomkekin bupukärujana, the master thought the pay exorbitant for so puny a servant, the servant thought the pay too small for the work.

bu-n-ukŭru vrb. n., (1) the amount of dissatisfaction and grumbling: bunukurui bukurujana, kadraote api horora hisaole omaireo jī kā barabarijanatae, he was so dissatisfied that even when, in our anger, we gave him a triple share, he still grumbled. (2) the grumbling: misabarsara bunukurudole satiakja, mendo janao enkagee bukurua, cimin okoe satina? We bore up with him the first times he expressed discontent, but as he is always grumbling like this, there is an end to our patience, Itly., how much can one bear?

bukuruge adv., with dissatisfaction:

miad cipire mandile omaia, bukurugee lelkedei kazauterjana, we offered him a bowl of rice, he refused it as inadequate.

bukürubuküruge adv., too little, in a manner unsatisfactory: bukürubu-kürugepe omaintana!

bukuru-gara, bukur-gara Nag. syn. of tutukagara Has. sbst, the neck's depression under the occiput. When very marked, it pas es among Mundas for a sign of greediness.

buku-undu syn. of bukulata.

bul (T. weri, ebriety) I. sbst., intoxication, ebriety, actual drunkenness: arkira bulate ilira bul bisnoako menca, it is said that intoxication from rice-beer is not as bad as that from grog. Note the proverb: ilibul bugina, mandibul kā bugina, it is no harm getting drunk, but excess in food is bad: unlerstand: 'hechery is worse than drunkenness.' II. trs., (1) to intexicate: bulkiciko gočkja. (2) with ranute, to stupefy by drugging, v.g., to put under chloroform: dakdarko misamisa horoko ranuteko bullekoateko hadkoa, now and then surgeons operate on people after having first put them under chloroform. with kajite, to stun or daze one by dint of talking. (4) to say or think that somebody is drunk: bulakanre alom bulina, do not tell me that I am drunk when I am not .; am bulakan suku etako alom bulkoa. thou art tipsy, but this is no reason to suppose that others are the same. III. intrs., to be drunk: bultanam. bul-en rflx. v., (1) to get drunk

wittingly: baba hobaoredo purageko bulena, when there is a good rice crop many people get drunk. (2) sbstly., wilful drunkenness, especially habitual: bulentege takapaĕsae cabakeda, he squandered his money on drink. (3) adjly., addicted to drink.

bu-p-ul repr. v., (!) to make each other drunk, used when several contribute to the feast. (2) to get on both sides very much excited in conversation: begar iliarkiteo jagarteko bupula, barankin bugileka kūb japagar horokin napamkore, even without beer or gin, people may get drunk, i.e., excited by the talk, when two good talkers meet.

bul-o p. v., (1) to get or be made drunk: bulakanac. (2) to turn giddy: biurbiurten bullena; sakamharako utula enate sobenko bullena, they had made a stew of Diospyros montana leaves, the meal left them (3) with jugarte, to get very dizzv. excited in conversation. (4) with kajite, or aiumte and syns., to get dazed with the amount of things one hears: naminan hukumtee bulgirijana. (1) with med as sbj., to stare vacantly: akadandajanre med buloa, in great astonishment one makes big sbstly., drunkenness, eves. (6)specially habitual: inia bulo janao nekagea, he always gets drunk like this: bulgrate nukăriatee harurunjuna, he was dismissed from service (with Europeans) on account of drink. (7) adj.: bulo horo or bulo jati, a man addicted to drink; bulo ranu or bubul ranu, a drug intoxicating, stupefying or causing giddiness. (8) bulakan is used as adj., and means, drunk.

bu-n-ul vrb. n., (1) the manner or degree of intoxication: bunulin buljana, I got exceedingly drunk; arkibunulgee buljana, he got drunk as if he had taken gin: bunule buljana mod nida taĭkena, kae atakarkeda, he was so drunk that he remained raked the whole night and never noticed it. (2) a fit of intoxication : misa bunuldoe sutilena, taĕomte mid botoloe do oračkeda, enara bul menagea, he had got sober from his first libations but be afterwards swallowed another bottle, the effect of which is not gone yet.

but adj, qualifying horo, (1) a tipsy man. (2) one who offers intoxicating or stupefying things to eat or drink.

bul, bulað (from the Engl. to bully) trs. and intrs., to bully off, to start a hockey game: dela, gendalan, bulaðlea; delalan, bulea, come let the two of us bully off.

bulao (1) var. of the preceding.

bulatin intrs., poetical var. of jalatin, to soar: Didigo cetanāte didigom jalatintan; Kaŭago latarāte kaŭagom bulatintan, O kite, on high, O kite, thou soarest; O crow, in the lower sky, O crow, thou hoverest about.

bul-darum trs., (1) to cause smb. to fall asleep from drunkenness, to make smb. dead drunk: buldurum-/jako. (2) with ranute, to drug into unconsciousness: aŭriko hadire

ranuteko !buldurumlia, they chloroformed him before the operation.
buldurum-en rfix. v, to drink oneself wittingly dead drunk: buldurumenjanae.

buldurum-q p. v., to fall asleep from drunkenness, to get dead drunk: jetana kae mundiĭae bulduruma-kana, he will not understand anything, he is dead drunk.

bul-macom sbst. Bul is the Santali form of bulu, thigh, so that the compound means, thigh-blood, blood taken from the thigh. It may be defined as a sacrificial rite in which the sacrificer draws blood from his own thigh or some other part of his body, and offers it up instead of the usual sacrificial animals.

This rite is hardly ever heard of among the Mundas and is entirely unknown to the majority of them.

10 The following account was elicited in the Biru, which has a mixed population of Mundas, Kharias and Oraons. It is practised only here and there by some Munda or Kharia in a case of very severe affliction, when all other sacrifices have failed. The sorcerer draws blood from his own finger and, dripping it on the sacrificial rice, offers it up. If after this the affliction ceases, a ritual sacrifice is made to the bonga, for whom the bulmatom was resorted to. Should the trouble not relent, another soothsayer is consulted

The informants being asked the reason of this rite, said that the blood of the magician is especially precious. Asked whether perhaps

the rite was not meant as a substitute for a human sacrifice, they denied it categorically.

20 Enquiries made from the tribes in the Khunti and Tamar police subdivisions (in which the Mundas live among themselves, with hardly any admixture of aliens) elicited only one actual case of thigh-blood sacri-It is here reported in its fice. original wording: A man had been sick for a long time, and his relations were utterly tired of having sacrifices ordered for him. sokha told them: "The sickness of that man can be cured only by a human sacrifice; that is why he will not get cured by any number of other sacrifices. Go and seek a deôrâ, who knows how to obtain pardon for a fault requiring a human sacrifice, and let him do it for you." Such a one they found in the person of a man of the naŭa jati (barber's He told them: "I will offer up blood from my thigh instead of a human sacrifice, but if I do not buy my own life back, I must then die myself in a few days. Therefore give me a white goat: then I will offer up my blood and afterwards seek a deora who will ransom my own life." They agreed to this. Then the barber, muttering mantras, pricked his thigh with a needle, gathered the blood in a leafcup and offered it up. The white goat for redeeming his own life was handed over to him with a consideration for his trouble.

3º The following account was

obtained at Kochang on the border of the Ranchi and Singbhum districts. When a sick man has been told (by a magician) that he can only be cured by a human sacrifice, the person who agrees to be the victim, fasts and bathes as is eustomary before all sacrifices, and makes an entire oblation of himself to the spirit concerned in the case. But blood is drawn only from one part of the body. The man digs a sharp rointed piece of wood (jata) into any portion of a limb. The blood on dripping out, is received on three little heaps of rice; then, with some of the gore a tiny mark is made on the forehead of the sick person.

But the devout victim has offered his own life with his blood. If he does not take proper steps, he is sure to die. He must receive his life back from Singbonga. This new lease of life they call roa telaruar.

The procedure is as follows. young boy, 7 to 12 years old, not yet fully responsible for his actions, spins a cotton thread, and this thread may not be put to any profane use before the ceremony. On the appointed day this boy goes, while still fasting, to the village spring, reaches it before any one else has taken water, fills a brass bowl and brings it to the house of the sick man. Instead of a brass bowl, a new earthen cuka will do. He takes it into the store room, to the spot, cleaned in advance and smeared with cowdung. where the sacrifice is to take place.

The sick person is now moved to the store-room and made to sit or lie Then the man who has volunteered his blood, offers to Singbonga the sacrifice of a white fowl or a white goat. First he ties on to the ridge-beam the fresh thread spun by the innocent boy so that its free end dips into the water of the bowl or cuka. He next sacrifices the fowl or goat, mixes a little of his own blood with that of the victim, sprinkles it on the little heaps of pearlrice, and makes with it a daub on the forehead of the sick man. Then he raises the bowl with water to the lips of the patient and makes him drink a little of it. The rest may not be thrown away, it must be drunk by those present who are still fasting.

Such is the bulmacom ceremony in the case of a single patient. But when, as in a case of epidemics, a general cure and a public expiation are felt necessary, afflicted community resorts to a lupudeórá or a talsadeórá. This class of witch-finders, more powerful and more esteemed than the common run of sorcerers, can be found only in Singbhum. In order to detect the individual who has caused the epidemic, they use either lupu, rice or pulse roasted and then ground to flour, or talsa, rice or pulse first roasted, then cooked and finally broken to coarse bits with the husking pole. These finders refuse their services unless they have as witnessss, over and above the inhabitants of the afflicted

village, some influential and representative members of one or two of the neighbouring pattis (groups of villages under one manki). they themselves do not point out the party responsible for the epidemic; the culprit confesses his own fault. The fault in question is either witchcraft (najom), or the promise, or offer of a sacrifice to obtain somebody's death (borgagor), or it may be the neglect of the worship due by a devotee to his special bonga. (The akutibonga, the karambonga, the hankarbonga and the birsabonga, indeed, when neglected by their special protégés, are wont to extend their wrath and visitations to neighbouring families or even to entire village). All through the ceremony, the witch-finder scarcely acts by himself: he uses the good offices of a few little boys. These have to make ready the place of sacrifice in some secret nook outside the village, to plaster it with cowdung, to fetch the water needed, and so on.

When then on the appointed day the people have come together, the witch-finder leads them to the dancing ground (the only place in the village where there is room to move about) and there he makes them a speech, pointing out how wicked it is to resort to witcheraft for harming other people; to promise or offer sacrifices for obtaining other people's death; to attract the anger of one's own special spirit, over a whole community, by neglecting

his due worship; how displeased Singbonga is with such behaviour and how he will surely punish it here on earth and hereafter. winds up by strongly urging the party who, by such conduct, has crused the present epidemic, to declare himself. It is rare however that he is eloquent enough to succeed in this first attempt. When he looks vainly for a response, he calls his aids, the small boys, and tells them to make the round of the village and gather from every house some rice or pulse. In the meantime, with the assembled people he performs the sosotapa ceremony as a second attempt to persuade the culprit to declare himself. The necessary ingredients are furnished by the people. The ceremony is performed $\mathbf{a}\mathbf{s}$ described sosotapa. The same figures are drawn on the ground, with the same partitions: into these the rice and the pulses are deposited, an egg being placed on top of the small heap of rice and screened from view with a green branch of the sosa Before striking up the sosotapa song, he tells the people to follow it with their utmost attention, and whilst chanting he takes care that everyone can hear him. This song is a praise of Singbonga. with emphasis on his power and clearsightedness. When it is over. he again addresses the assembly about Singbonga's greatness: they cannot compare themselves to him or hide anything from him. Again

he calls upon the culprit to disclose himself. If even this second attempt proves a failure, he tells the small boys to roast the rice or pulse they have collected, and turn it to lupy or talsa, as the case may be. He himself does not touch it. He places the people of the village in a line, and the outside witnesses in another line. At his bidding the lupy or talsa is distributed to all by the small boys. Then he addresses them once more, pressing the culprit to declare himself, saying that unless he does so then and there, he will be pointed out by Singbonga, since the lupu or talsa will either have the effect of maddening him, or of throwing him into a trance. On the sorcerer's injunction, the small boys see to it, that everybody eats his portion of lupy or talsa. Should the culprit still continue obdurate, the witchfinder tells the assembly that they may break up, no one however is to leave the village.

From that moment, everybody, villagers and outsiders, are on the look-out for the culprit. He is sure to fall into a trance and to impart to someone the secret of his guilt, or else to walk unconsciously to the secret spot prepared for the sacrifice, and there, not only to confess his guilt, but name, in addition, the kind of sacrifices that will neutralize his rash action.

The victims required for the sorcerer's approaching puja are fowls, goats, sheep, swine, in vary-

ing numbers and of various colours. The witch-finder insists on the speedy gathering of these victims and fixes the sacrifice at the earliest possible date. On that date all the outsiders are to be present again: no invitation is needed. Theirs it is to see that the necessary victims be procured and duly offered; they must insure this, if need be, by bringing to bear the full weight of their authority.

In case that, over and above the needed animals, a human victim be also required, the culprit once found out, is ordered to obtain one. Of course, he cannot. If he proposed to give his own child, it would not be accepted. The only thing he can do is to pay the necessary remuneration and have the witchfinder take the place of the human vict m by means of the bulmažom.

On the day of the sacrifice, which is performed on the spot secretly prepared, the people are again ranged in two lines. the villagers close by on one side, and the outsiders on the other at a little distance. The witch-finder besprinkles them copiously, especially the villagers, with the blood of the victims. (In the bulmazom sacrifice, a little human blood is mixed with the rest.). The sacrificial meat is given mostly, if not solely, to the outsiders. The liver and surloins of the white animal (or the liver and breast in the case of a fowl) are cooked together with pearl-rice, and offered to Singbonga. Of this, after a libation

to his own ancestors he partakes sparingly and gives the rest to such of the male population present as have not broken their fast. close of the ceremony he addresses the people once more, recommending them to forgive and forget; the culprit he strongly admonishes never to relapse.

The above proceedings actually took place in Edeldi village, near Sarwada. The witch-finder was a member of the younger Munda branch, (burin hopon Munda), a Ho individual. Identical ceremonies took place in Jiuri near Oton gora; here the witch-finder belon ged to the elder Muuda b ranch (maran hopon Munda); though a Singbhum man he was not a Ho, but went by another racial name, not remembered by my informants.

4° In Vol. I. N. 1. 1921 of 'Man in India '. Mr. S. C. Rov describes one form of bulmatom practised by the Santals to obtain a successful hunt, or rather to avert the evil effects threatening the hunt from some bonga, and supposed to have been prognosticated by the dq-sunum practice. In such a juncture, the Kurum-Naya (pargana's assistant priest) has to offer his own blood by the bul-mayam or boel-bich; process. He draws out blood methodically. He first pricks with a thorn his skin only on the right side of his person, viz., at the temple, chest, leg and fort. Exactly the same performance | for human sacrifices. is gone through, in succession, on the left side of his body, then on

the right side of his back from occiput to heel and finally on the left side of his back, also from occiput to heel. In doing so he moves about wildly, and as he is scattering the blood-stained grains of rice at every pool and stream and nook and crevice within the rocks for the resident spirits, he mutters these words: "khudi-jang clauli-jang er-da besbesteko orong omako disom-hor olkare-ho alo dora daga aloko ivamma."

5° Campbell's Santali Dictionary has the following:

" Bul-mayam. An offering of human blood.

The method is as follows. A puncture is made with a thorn and then pressed till blood issues. A grain of husked rice is then applied and when discoloured with the blood it is presented as an offering to the deity who is to be appeased. The number of parts of the human body from which blood is extracted, varies from four or five to thirty-three.

Balkati. The fee paid to the officiating priest, who offers his own blood. This generally amounts to one rupee four annas."

6° The cases reported above under 2° and 3° show that this rite is vicarious, i.e., that it takes the place of a human sacrifice. The denial of the informants in the first case is sufficiently accounted for by the horror of the Mundas and Kharias

In case 2° the sorcerer who recommends human sacrifice, is an alien : the man who knows what rite may be substituted for it and performs this vicarious rite, is also of non-Munda extraction.

From the facts advanced by Rev. Campbell and by Mr. Roy-from these facts as distinct from their interpretations and suggestions-it does!not follow that the rite is a possible vestige of a former practice of human sacrifices by the Mundas. I draw especial attention to the fact that Mundas and Santals practise it in rare cases of extreme need. when it is recommended by alien magicians. The whole thing rather looks as a rite, only just beginning to find its way into the Munda ritual. The reported (four cases are a fair illustration of what is wont to happen when a race makes an alien belief or practice its own: these are hardly ever adopted lodily; they undergo some sort of adaptation. No wonder then if we get widely differing or even contradictory accounts of the same fundamental practice or belief .

bul-matoār I. abs. n., intoxication: bulmatoārteko eperantana, they quarrel because they are drunk. II. adj., intoxicated: bulmatoār horoko pīţrele namledkoa. Also used as adj. noun: bulmatoārkolo alom jagara, dolabu senoa.

bulmatoār-en rflx. v., to make one-self drunk.

bulmatoār-o p. v., to be intoxicated.

bul-paŭl, bul-paŭru abs. n., beastly
drunkenness, i.e., the state in which
one does no more know what he
does and says: bulpaŭlteko eperan-

tana, they quarrel without knowing why, so drunk they are.

bulpaul-en, bulpauru-n rflx. v., to get beastly drunk.

bulpaŭltan, bulpaŭrutan adv., in a beastly drunk way: bulpaŭltanko eperantana.

bul-paniu var. of bu! panil.

bulu (Dutch bil) I. sbst., (1) of men, the thigh, i.e., the whole thigh in cntrd. to subabulu, the thigh where it joins the trunk. When used as a depth or height measure, in the thrases, midbulu Nag. or bulukore Has., it means, up to the middle of the thigh. whereas midsubabulu Nag. or subabulukore Has. means, up to the bifurcation of the legs: bulukore gara pereakana, there is water in the river up to the middle of the thigh; gara bulukorele paromla, we crossed the river with water half way up our thighs; bulukoreko garaakada, they have dug the pit to such a depth that a man could stand in it up to the middle of his thighs; pacri bul ukoreko rakabakada. N. B. It is seldom used in reference to heaps: bulukore caŭliko dulburuakada, they have heaped rice higher than a man's knee. (2) of animals, the leg, thigh and haunch. (3) The term, in reference to game and slaughtered animals, is eqvlt. to the English word leg in mutton-leg : mindijilu kā namore miad merombulu kirinauime.

bulu-u p.v., to grow a thigh of this or that kind: maparangee bulua-kana, he has stout thighs.

bulu-jana

bulu-jara shst., the femur or thighbone.

bulu-jilu sbst., the meat upon a leg: miad sima bulujiluki nem jom-daria ci? Canst thou eat the two legs of a fowl?

bulua (Beng. lubung) I. sbst., salt : begar bulunte mandi kā sibila, unsalted rice has no flavour. the idiom : okoča buluzem jomtana, inia hukum manatina lagatina, one has to obey him whose salt one eats. II, adj., (1) of water, brackish: bulun da uriko kūbko sukua; samundarra da kā nūua, buluzgea. (2) of eatables, too salt : bulun surua kaińą, I do not eat this soup which is too salt. (3) only as prd., covered with salt : bulumborae kudkena gota deae bulu agea, he carried a sack of salt, his whole back is powdered with it. III. trs., to season with salt, to salt : berel haiko kako buluzakoa, they (the Mundas) do not salt raw fish ; haikom bulunkedkoa ei ? Hast thou put salt into this fish?

bulun-en rflx. v., to sprinkle salt on one's own body: pasalpasal kasuara babata kae satindarijancii bulunen-jana.

bulu n-q p. v., to be salted: ape jomjadleka bulu nakan haiko, jiluko, emana ale Horoko kale sukua, we Mundas do not relish fish, meat, etc., in the way, you (Europeans), eat them, i.e., with little salt; calani haiko, jilukoleka jörte bulunakana kale sukua, we do not like things oversalted, like imported fish and meat.

*N. B. The Mundas are not in the

habit of salting fish, meat, and any other eatables with a view to preservation. To preserve a piece of meat, they cut it up into small square bits through which they pass a thread after the manner of beads: these garlands they hang out in the scorching sun, until perfectly dry and hard. As for fishes, they are first wrapped in leaves and so baked, and then put to dry. On the Maranghada side they are dried raw on the spit, over a fire. In Singbhum, they are dried raw in the sun, because there, if sold baked, they might mean loss of caste to the buyer.

bu-n-uluz vrb.n., (1) the amount of salting: bunuluzko buluzkeda jom kā darioa, they have salted it so much that it can not be eaten. (2) the seasoning with salt: ena ama bunuluz ci? Hast thou salted this? misa bunuluzdo kā gamaojana, oro misa herjana, a first seasoning was not perceived, some more salt was sprinkled over it.

buluage adv., with a salty taste in one's mouth: hormora balbal moore bolojance buluage atăkaroa, sweat, if touching the tongue, has a salty taste; hertanlo kaim lelledpea, cilekate buluage jomotana? I did not see you salting it, how then has it a salty taste? Itly., how is it eaten with a salty taste?

Bulum sbst., one of the Munda septs. See kili.

bulun-cukuru Siripati, syn. of jolabā Siripati, bulunkucunbā, Has. ondokabā, jaējuri Nag. sbst., Gloriosa superba, Linn.; Liliaceae,

a climbing herb, 4-5 ft., high, which adheres by means of the long, spiral, tendril-like tips of its leaves, and blooms into splendid, large, at first yellowish and subsequently scarlet, flowers, the six slender segments of which are reflexed, with undulate margins. The tuberculous root is a deadly poison, said to destroy the bowels. It is externally applied as a medicine, and serves also to malevolent persons for killing their neighbour's pigs.

bulun-curi syn. of bulunkode, bulunruti bulunruti (Sad. non-marus), sbst., Eleusine aegyptiaca, Desf.; Gramineac,—a prostrate annual grass, rooting at the nodes, with 4 or 5 digitate spikes. The grains are used medicinally; they are parched in an earthen vessel and consumed in small doses for 3-8 days, by women who after childbirth suffer from belly-ache. Its sweet culms and blades are eaten raw especially by children.

butun-curi, butun-curul Has.
syn of butunruti, butunrutun Nag.
sbst., a kind of very sweet, white
powder, like sugar, found under sal
trees. Children gather it from the
dry leaves under the trees and eat it.

balun-cur-inun syn. of curgada-inun, which see.

buluncurul-tasad, buluncurul-tasad Has. var. of buluncuri (grass).

bulun-kode var. of buluncuri

bulun-kucun-bi var. of bulun-

bulun-marci I. collective noun, condiments: bulunmarciko kirintijana, she has gone to buy spices.
II. trs., (1) a joking syn. of jom, to eat: ne sim bulunmarcikipe, dispatch this fowl. (2) to season

bulunmarci-p pv., to be spiced: isinbageakana, kā bulunmarciakana, an oversight after the cooking caused it to be left unspiced.

with condiments.

buluna-ruti, buluna-rutul vars. of buluncuri in both meanings.

bulu a-taměku I. collective noun, ltly, salt and tobacco, is a cpd. used regularly to denote all those household necessaries or provisions which the Mundas are in the habit of purchasing in the weekly market: kimin bulu ataměku autijana, or bulu ataměku tijana, the daughterin-law is gone to market for the weekly requisites.

II. trs., of money, to use it for buying the weekly little provisions of spices and the like: ne, bar gandain omamtana, iliarkido alom iliarkida, buluntamäkunne, here are two annas, do not spend them on drink, use them for the weekly purchases.

buluntamäku-u p.v., of money, to be used for the weekly shopping: mod takae banjaöla, adeli buluntamäkujana, upun gandado iliarkijana, he got a rupee's change, eight annas were spent on the weekly purchases, and four annas in drink.

bumbul-hai Nag. syn. of sûr? Has. abst., a small fish hiding in the sand of water-course beds.

gitudora) bumbuy-nârî (Sad. shst., a climber the flexuous stems ! of which, well resisting the dissolvent action of water, do duty for twine in the manufacture of fish traps. They are also used for tying laths to rafters. A specimen precured at Torpa was Poederia foetida, Linn., Rubiaceae,-a twincr with terete stems, opposite leaves, (feetid when bruised) and intrapetiolar, triangular stipules. Another specimen sent from Samtoli was Ichnocarpus frutescens, R. Br; Apocynaceae,a slender climber with milky juice, opposite leaves and a finit of two divaricate follicles. The name seems equally applied to both plants.

bumburao var. of gumburao.

with H. Uhinbhinānā, to hum) I. sbst., the humming of the carpenterbee: daruurua bunbun aiumotana. II. adj., with sari, the same hum-

ming sound: bunbun sari aĭumotana. His intrs., of the carpenter-bee, to bum: daruuruko bunbunea.

bunbun-en rflx. v., same meaning: daruuru bunbunentana:

bunbuntan adv., with a humming sound: daruuruko bunbuntanko alumoa.

bundud-daru sbst., a name for three different trees: (1) Eriolaena Hookeriana, W. and A.; Sterculiaceae,—a tree with simple or lobed, tomentose leaves, and a woody loculicidal seed-capsule. (2) Callicarra arborea, Roxb., Verbenaceae,—a small or moderately sized tree, with

narrow-oblong, entire leaves, finely tomentose underneath, flowers and fruits in axillary cymes; the berries first purple ultimately turn black. (3) Call carpa macrophylla, Vahl.;—a shrub, 3-8 ft. high, with large, cvate-lanceolate leaves, closely crenate and densely tomentose underneath. On account of its densely clustered, pure white berries, this bush is also called pupundidaru.

bundu-sasan ebst., name, of the three following kinds of turmeric, (first and 2d in Nag., 2d in Has. and 3d in Singbhum): (1) Curcuma-aromatica, Salish.; Scitamineae. See birsasan. (2) Curcuma Amada, Rexb. see dundidsanga. (2) Curcuma reclinata, Roxb.

* bīni, mūni, muhuni (Sk. bhewānī; Sad. Mt. bohnī) I. sbst., beginning of the day's business: Teliko ero Mundako gucubanoteni būniro lelkīre, tisinra soben kamitain samajana menteko atkarea, Telfs and Mundas, when the first man they meet in the morning is beardless and not merely shaven, think that their day's business will be nil. Other Hindus fear the same at the sight of a Teli. II. trs., to start the day's business. to make one's first sale for the day: or one's first sale in market : nageinbūnikeda; mar tabu am būniime, come thou, be the first to start business; miad bukuru horo būnikedleaakirintanre enamente soben horoko bukurujana, a man with the notion that our wares were too dear turned up first, when we began selling and therefore all the others after himthought the same.

būni-n ifix. v., to start the day's business on a certain initial transaction: babur gaudaim gonomtada, turuī paĕsatem namtana, enka kaim lūnina, taĕomkote rūralem, I said the price is two annas, thou wantest it for 6 p'ce, I will not begin my day's business on such a line; come la k later.

bu-p-ūni repr. v., also used shelly, to start the day's Lusiness on both sides to the common sati-faction: kiriani oro akiriani barankina jī barabarijana, neka bupūnigedau bēsea, seller and buyer are both satisfied, fine beginning of business! (In this sentence nekan may be used instead of neka, in which case bupūni becomes a shet.).

būni p p. v., to fall in, at the start of a day's business, with a circumstance which affects its success; eckagele būnijana, hai are senotanre miad burumûâ lelgodkedlea, we had a bad beginning of the day's business, when we were on our way to bale out fishes, a beardless fellow followed us with his eyes.

III. In epds., būni means to start the action denoted by the trs. pid. which constitutes the other element: akirizbūni, to start the selling; kirizbūni, to start the buying; erazbūni, to begin the day by scolding; irbūni, to start the harvest; kerbūni, syn. of herpuna, to start seasonal sowing; jombūni, to cat the first fruit of the season; mabūni, to start cutting, beheading with an axe, etc.

buniu syn. of būlā, kaniu, kundu, jožjož Has. Nag. sbst., the hymen, the virginal membrane.

bunum (Sad. bunru) I. sbst., a white-ant bill. These often rise higher than a man's size, especially in forests. During hunts, they are favorite halting places for the Munda Nimrods. According to popular belief, some people, acquire the power of transforming themselves into man-eaters: one of the processes for attaining this object is to rub one's back against an anthill.

II. intrs., to make an ant-hill: alea orarcko bunumkeda, the white-ants have made a hill in our house.

bunum-o p. v., imprel, of a whiteant hill, to be made: locomariro marange bunumakana; hantanata bunumakana, there are several anthills in that place.

bunum-bararê, bunum-bararî (H. bhringi, a kind of wasp) sbst., the large black and yellow hornet. Its length may reach 1½"; it is a little larger than the minditumbuli. It makes its nest within white-ant hills and feeds on the honey of sasantumbuli (yellow wasps), which it simply beheads: bunumbararêko turulere mermerge hasua, the sting of the ant-hill hornet is very painful.

slat, the winged female white-ant. When they swarm, out in their millions, they are gathered, especially by children, packed and baked between fresh leaves or roasted in a potsherd and eaten with relish to

bunumburdu/yko atakedkoate ataakana caulilo khubko sibila, white-ants roasted and eaten with parched rice are very tasty. See asar-lurdu/y.

bungm-cukufu var. of bulun-cukuru.

bunum-engs syn. of nindirenga, harluenga, bukuenga, sbst., the queen of the white-ants nest.

bunum-hasa shet., earth from an ant-hill.

bunum-lata, bunum-undu sbst., the cavities of a white-ant hill.

bunum-ud sbst, a white, edible mushroom, grey at the top and growing out of white-ant hills. There are three such kinds of mushrooms, all very much alike. Bunumud is the smallest and has sometimes a very long stem; privid is larger. Both these appear in the middle of the rainy season, and the latter is said to yield seven successive crops. Individ is still larger and appears in September at the end of the rains. A second crop of individ, a fortnight or so after the first, is called maramind.

bun used by little children instead of bulun, I. sbst., salt: būn meng.
II. trs., to season with salt: būntam.
būn-p p. v., to get seasoned with salt: kū būnakana.

buna-buna var of bunbun.

syn. of pungid Has. sbst., the grub called ant-lion. These grubs are considered to possess medicinal virtues against epilepsy and lanacy, provided they are eaten at the full-moon.

bunkury bunkury (Sad. (bokorbokor) I. sbst., the gurgling noise
of the bettle-gourd filling with
water: tumbara bunkurybunkury
aĭumledei Dosorot Raja miad horo
birjentu mentee totegoškia (Tale),
hearing the gurgles of a bottle-gourd,
King Dosorot shot dead the man
(with the gourd), thinking it must
be a wild animal.

II. adj., with sari, the same sound. III. trs. cans, to plurge an empty bo the gound into water: tumba darce bunkurybunkuryjada, or, tumbare dae bunkurybunkuryjada.

butkerydurkuru-y p. v., of the bottle-goord, to make a gu gling noise while filling with wat.r: tumba eskar butkurybutkuruna.

buzkurybuzkerylan edv., with a gurgling noise: buzkurylan kurylan saria; tumba buzkury'uzkurylan peregetan, the bottle-gourd fils with a gurgling noise.

bupurum buturum, guturum I. shst., lair, form, resting-place of an animal: Lero engate bupurumre musia ku'ase atali., Laro's mother once limed a hare in its form.

II. in trs., to make a lair: ku'aško, barund ko buturumea; hasasukuri gniu bit irree buturumea, har s and bull-frogs have resting places; the leader of a herd of wild boars covers its lair with a roof of leafy branches. bupurum-q, buturum-q, guturum-q, p. v., imprest., of a lair, to be made: ne santigojare ap,ta buturumakana.

bura sbst., chaff of kode millet (Eleusine Coracana).

burg trs., to draw water by din-

ping the vessel into a well, tank or river; to take a vesselful of liquid or grains out of a mass: kupiko darire dako buratana; baltira toa gilasteko burajada; datomra baba tupatee burakeda.

bura-go p. v., of water, to be drawn out by dipping: dobara da purage tembea, maran catute kā buraga, aluperele enan, the water in the peol is very shallow, it cannot be drawn out with a large pot, unless we pour the liquid into it; dong we da burajana, sobenko dunbunjana, water entered the boat, and all sank.

bu-n-urg vrb. n., the amount of water drawn out with a pitcher or pot: bunurgko burgkeda dariko dundauterkeda, they have drawn so much water from the village spring that it is half emity. (2) the vessel thus filled mea okoča bunurg? (3) the drawing of water by dipping the vessel: dari misa bunurgte kā dundalena, mendo barsako sinkena, the village spring was not half exhausted the first time they went for water, but they went there twice.

bura-au trs., to fetch a pot of water filling it by immersion: mod catu da buraaulem.

burgau-u p.v., of water, to be put in the pot by immersion, and brought.

burg. caba trs., to draw all the water which can be got by dipping. burgcaba-q p. v., of water, to be drawn as just described.

bura-idi trs., (1) to go on drawing water by dipping. (2) to fill a water-vessel by dipping, and carry it away.

buraidi-o p. v., corresponding meanings.

buram syn. of tulam, sbst., the wool found in the seed capsules of certain plants other than the cotton plant. Hence edelburam, the cotton from the edeldaru tree, and similarly kokgadburam, moronburam, pilatiburam.

burn-rakab trs., to fill a water-vessel by dipping and raise it up. burgrakab-o p. v., of water, to be raised in a vessel filled by dipping.

tura-sare trs., to leave some water after drawing by dipping. lungsare-go p. v., of water, to be left as just described.

burg-upura trs., to take out water by dipping.

burg-urun-9 p. v., of water, to be taken out by dipping.

bur-bur adj., with ote and losod, (1) burbur ofe, barbur ofe said of a field, the soil of which is always in such a state that the feet sink into it either a little or much, the air bubbles up under the feet, and the footprints vanish in a short time : barbur otera baba haratanre misabarsa gupi lagatina, kāredo sakam irgiri lagatina. imtam baba kā rasapuraoa, paddy growing on such a field ought to be grazed or cropped once or twice while in leaf, lest it grow too many leaves at the expense of the ears. (2) burbur losed, barbur losed, mad artificially given the consistency of burbur ote: ronmente oro acăramente burbur losod kub besea. Burbur, barbur is also used as adj. noun instead of burbur ote, burbur losod: nekan burburre cikate roa kū baina?

burbur-en rfix. v., of fishes, to glide or swim in liquid mud. N. B. Barburen is not used in this meaning.

burbur-q, barbur-q p. v., of carth, to get sodden artificially (as said above): ote apisaleka sīkate karalere burburea.

lurburtan, barburtan adv., (sink-king) like in burbur ate: ne losodre senlere burburtan tālia, walking in this mud one sinks into it just as in burbur ate.

burburað (Sal. burburack; H. bhurbhurānā) trs., to sprinkle a powdery medicine (bukāni) over a wound or sore: singagaðre dangri janra torogko lurburaðea, Leanty burns are healed by sprinkling on them bone-ash of an old cow.

burburað-n rflx. v., to sprinkle powder on one's wound or sore: ne ranu ridgundakeate gaðreko burburaðna.

burburaŏ-q p. v., (1) to be hesprinkled with some powdery medicine: gaŏ burburaŏqka. (2) to be sprinkled in a powdery state on a wound or sore: ne ranu burburaŏ-qka.

burduli, burduliad, burdulu, burdulu, burdulud abat, the winged females of any kind of ants, except these of the red ants (haň) which are called sarasonokož: mužburdulu, the winged (female) black ants, especially tonto and haram muž; bunumburdulu, the winged females of white-ants.

burduli-o p. v., of ant grubs, to become winged females: okooko sirmado kūhko burduludoa, okooko sirmado kū, some years winged ants turn out in huge swarms; not so in other years.

burdulud-undu sbst., the tiny hole in the ground, out of which the flying ants issue: burduludundure sim loroakada, a fowl stands up in readiness near the hole from which the flying ants issue.

burdululeka adv., used idmly. with seng or uruzo, to go away with little or no hope of ever returning, just like swarming ants most of which are doomed to speedy destruction from their numerous enemics and on account of their helplessness: jaltanko larai hobajanre burdulylekako senoa, soldiers in time of war leave in large numbers but few return; diku upun ora etce recabakedkoa, nādo niku burdulylekicko urungtana, the landlerl has robbed four families of all their lands; hopeless and without prospects, they leave the country.

burias (Sad. turiaek) I. sbst., the act of enticing people away: crando kale cranbaralia, sardārkoa buriasratee senojana, we did not scold him; he left for Assam, enticed by coolie catchers.

II. adj., with kaji, enticing speech, allurements: buriaŏ kajira alom bedana.

1II. trs., to inveigle, coax, allure or entice away: pītre miad sardār horo buriaðjaine talkena; jetan eperam kā talkena, buriaðkjako,

there was no quarrel, they enticed him away; dikutate gounkakomente Soma khūbe burinojadko talkena, Sona was taking much trouble to coax them to give evidence in favour of the landlord.

buriad-n rfx. v., syn. of buriadrikan, to let oneself be entired away: h'om buriadua.

turiad-q p. v., to be entired away from home: sardara kajite api horoko turiadjana.

bu-n-uriad vib. n, (1) the amount of inticing: bunuriade to indhedkon goto haturen dangrakoe calakedkon, he has enticed people away in such numbers that no young men are I ft in the village. (2) The people who have been enticed: niku soben mind arakatia bunuriadkoge. (4) The action of enticing: misa bunuriadte (or misa buriadte) kako dariaia, kanekane buriadkicii senojana, their first endeavour to entice him away was of no avail, but in the end they succeeded.

buriao-au; trs., to bring people one has entitled.

buriad-idi, buriad-urum trs., to lead away people one has enticed.

burks ipil (a rarer term than its synonym angipil) the Morning Star. A patent corruption of H. thor kā tārā current among Eirhors.

barken adv., sinking once into semi-liquid mud or cowdung, or a smouldering fire: bursisengel burkening tegala. The term is used also prilly, instead of burken rika-jana: ariante sentanin taikena, levodron burkena, walking along

the rice-field ridges, I sank once into the mud.

burkunda-daru (Sad. burkunt) shat, Hymenodictyon excelsum, Wail; Rubiaceae,—a deciduous tree 30-50 ft. high, with thickened branches and bitter bark. The bark is used as a febrifuge. The Mundas distinguish two varieties: ara burkunda, the bark of which is reddish on the inside, whereas that of pundiburkunda is greenish,

burkunda-poga abst, an edible must room growing on trunks of dead burkunda trees.

burkaria, buru-kuria shst., Spilornis melanotes, the Southern Indian Harrier Eagle.

barsi (II. barosī, chasing-dish; Sad. borsī) I. sbst., a heap, a tually lit, of such materials as will only smoulder, not burn with a slame: bursi lētana, kā julotana, a bursi burns but does not slame; bursire sengel lanoa, the heap of smouldering sire has gone out. Note the idioms: midbursigee jomkeda, he ate a lot, a regular heap; londā bursi taka, or modbursi takae namakada, he has got a heap of money.

II. adj., with sengel same meaning: hai bursi sengelre horataipe.

III. trs., to gather into a heap and set fire to materials as will only smoulder: hupuko kale bursita, sim org sukurikole omakoa; hereka, peteko, gunda busuko, gunda patarako, gunda gôĕtako, enkanale bursita; taŏareole bursita, wa sometimes usa an earthen stew-pot me chafing-dish. (2) In Nag.

term occasionally refers to such materials as will burn with a flame: guriko, sahanko, sakamko, hasangarko purageko bursita, enage julcabaakanre arage neloa, enabu engelengela: they gather into a heap a great quantity of cowdung, firewood, leaves and live coals; when the flames die out, the mass continues glowing: this is what we call equel. (3) As a trs. verb, it occurs in the cpd. dulbursi, syn. of dulhundito pour out into a heap..

bursi-q p. v., of such materials as will only smoulder, to be heaped up and set fire to: samage bursinkana, jetaeo kako jirubtana, this smouldering fire was prepared and lit to no purpose; nobody warms himself at it. bu-n-ursi vib. n., (1) the size of a smouldering fire; the numbers of such fires: bunursiko bursikeda gota ora mosongodgirijana, with their smouldering fires (of the 1receding days) the whole house still smells of the smoke. (2) The burnbunurse? heap: nea okoča bunursido êrejana, eta somtele bursila, our fire went out, we made another.

Bursi-ipilko sbst., a group of stars described under ipil.

Bursi-kumbiru-ipilko, Bursirepe-ipilko stst., a greup of stars described under ipil.

burti (akin to Sad. Or. purti, one's sufficiency) I. adj., used with ali: burti ali, the right amount of dampness for ploughing or sowing; a field which has just now the right amount of dampness for ploughing

or sowing: burti alirele berla mendo ietete oro hoë ote ali otamrurajana, we sowed in ground nicely wet, but that little water disappeared owing to heat and wind : lurti ali mena; pirire ali burtigea, manilu herta, on the high ground dampness is just as it should be, let us sow the mustard. II. trs., to give, promise, he'p, tring, enough, sufficiently or abundantly for a definite purpose. stands alone or is verb either affixed to a suitable prd. : burleaime, or omburtisime, give him the required amount.

burti-u rflx. v, to take for oncself a quantity sufficient for one's need: hatinkenae, agdoe burtinjana etakoe cotebarakedkoa.

bu-p-urli repr. v, to get each as much as is needed: habi ad rari bapadlareben bupurtijana ei? In bartering paddy for pigeon-peas, did each of you two get as much as you wanted?

burti-o p. v., to have or to get enough, for a given purpose: gati nādole burtiakana; ločonale burtiakana, or ločonatele burtiakana, we have fields enough for our sustenance.

burti, burtige, burtigge adv., enough for one's needs: nemdoin namla, burti kain namla, indeed I got some, but not enough.

buru (cfr. Scottish brae) I. sbst., a height, a hill, a mountain: han burure hatu banoa. (2) a jatru, i.e., a sacrifice followed up by a fair and much dancing. N. B. These proceedings never take place on a hill, but on some high field kept fallow

for the purpose.

*The original Mundas lived in the vicinity of the Himalayas. natural for them to have looked upon those majestic heights as the abode of the Creator. Hence the word burn came to denote divinity itself, and subsequently according to the genius of the language to denote many cognate ideas, such as to acknowledge as God or to adore. From the supreme being the term would naturally be extended to any spiritual being to whom superhuman powers were attributed. Later on, in the present religious system of the Mundas, all such beings were cal'ed borga with appropriate specifications added. Hence the words burn and longa were originally used for the supreme spirit and divine attributes.

Its use, meaning evil spirit, is of much later date. The following facts bear out all this: 10 In the Tamar police sub-division and country around Maranghada, the word Burn is still current as a synonym of Sizborga to denote the 20 The epds. Maraybaru and Mahaburu denote divin ties without the addition of the word bonga. 30 Burnbonga, denotes one of the tutelary village spirits, considered as benign and ever ready to help, in opposition to spirits decidedly irascible and vindictive. 40 Bongaburu is still used as a collective term denoting all kinds of spirits. 50 The same term, used as a transitive verb means, to worship Singbonga and the tutelary spirits established by him. 6° The adj. burn-lekan is, to this day, a synonym to bongalekan.

II. trs., (1) to gather into a heap, to heap up: enakan baba kolom talareba buraïa, let us gather the threshed out paddy into a heap in the middle of the threshing-floor.

III. intrs., (1) to hold a jatra or fair, with sacrifice and dancing, on some high ground : pârâ bongalere enanko buruia, Mundas hold no fair unless their pahan has offered a sacrifice: Meromantuko soraiburuir. the Meromgutu people hold a soraijotra, ie., a fair on the occasion of the Sorai feast. (2) to permit. order or establish a jatra: soraĭ. mage oro giribāre pārāko buruta, the Sorai, Mage and Giriba jatras are held under the authority of Sarwadaren Gomke the rahans : jonompor spre burujade taikena, at Christmas in Sarwada the missionary let the people hold a jatra in his station.

burn-n rflx. v., to crowd upon one another: gegeterenko burna, the brown-legged, black centipedes gather many tegether into a heap.

buru-u p. v., to be healed up, to be gathered into a heap: burulen gitil honko inuminum teko tigapasaracakada, the children, in their play, have scattered the sand heap.

bu-n-uru vrb. n., (1) the number of fairs: ne sirma bunuruko burukeda lelelko a-adigirijana, this year so many village fairs have been held that people were fed up. (2) the

extent of heaping up: bunuruko burukeda baba pintarten balaĕakana, they made such a heap of paddy that I have no end of trouble to spread it out for drying. (3) the thing heaped up : ne babado okoča bunuru? *IV. The word burn is affixed to the village's name in which a jatra is held, v. g., Hasaburu, Bamniburu. It may also be affixed to the name of the feast on the cocasion of which the jatra takes place, v.g., dasāiburu, soraiburu, mageburu, giribaburz (last day of baparob), indiburu. Most of the jatras are established by the Mundas themselves and are prec. ded by a public sacrifice. They occur at fixed dates only in a few villages situated mostly in the Siripati country. The Mundas flock in large crowds and from distant places to their own jatras as well as to those, less numerous, which are held by the Hindus. The most striking feature of the jatras is the crowds that take part in the dances.

There is a set of burns taking place in January, which are properly melas, i.e., mere fairs or extraordinary markets without dancing. These fairs set up by travelling merchants, are held in turn at Hasa, Bamni, Torpa, Karra, Kamdera, Jharia, Moagaon and Lapung.

In the Hasada country, i.e., East of the Ranchi-Chaibasa road, the Munda danoing fairs are held on the feasts already mentioned (viz., dasāi, sūraī, mage, giriba, indi). On the jatra ground, outside the village, is planted a post the top

of which is carved into a knob. This post is known as mundukam. These fairs depend entirely on the pahan of the village who can institute or suppress them at will. It is at the foot of the mundukam that he offers the sacrifice intended for the fair. This is offered in the early afternoon and the gathering breaks up about sunset. No lekaram is danced there and no bad song ever heard.

In the Naguri country no fairs are held on the occasion of the mage Those at the and flower feasts. dasāi and sohorai festivals stop at sunset just like the fairs in Hasada. But not so the jethburu and the indiburu, which take place on successive days at Ukrimandi, Murum-Ramtoloea Karra, Marcha, Pakna, Torpa, Tapkara, Gutuhatu, Garsidum. Balamkel, Korakel. Kinsu, so that people thus minded are at liberty to make the entire round. People go home for their meal at sunset, but soon come back in larger numbers, and the dances (all lekaram dances), last through the night. The lashua may danced in a corner also be the jutra ground. All the young men who take part in the dance have one or more peacock feathers. and many also an egret of heron's feathers, stuck in their turban. Many of the girls wear a similar egret in their chignon. They dance on a high ground outside the village and there is no mundukam. The sacrifice is offered by the pahan

either anywhere on this high ground or on some other convenient spot. There are no village flaga similar to those of the Oraons, brought to these fairs, only some small pieces of cloth renewed every year and used as flags. Those at the end of the day are appropriated by the pabans. Sometimes a drunk or dissolute dancer starts a bad song either in Mundari or in Sadani. As a rule, however, all the songs are unexceptionable, as with the generality of young people, bad songs are not in favour. These bad songs, be it noted, are nowhere tolerated, even in the Naguri. country, at the ordinary dances on the akra or dancing ground inside the village. When they happen to be sung there, which is extremely rare, a panchayat is always convened the next day to punish the party responsible. In the Karra police subdivision, the dancing fairs stop before the night, as in the Hasada country and bad songs are never heard on those occasions. Night dancing fairs are common at and near Ranchi. But these are frequented mostly by Oraons.

For some time a kind of night dances, to which people of the neighbouring villages were invited, has been in vogue West of the Ranchi-Chaibasa road. These dances are not called burn but jhands. Their name is derived from the small flag planted for the occasion on the stra, where they take place. They have no fixed, yearly recurring date

as have the dancing fairs: bence the concourse of people is rather limited. When the young men of a village have decided to hold a jhauda, they go with their drums to proclaim it at a few market places. The dance is not preceded by any sacrifice and there is no notched post (such posts are never planted on the akra). The lekaram is danced. In these ihanda dances as in the night fairs, bad lekaram songs did occasionally creep in. They met with such determined opposition and were so inexorably punished by the panchavats that the young men got di-gusted and, in most places, preferred to give up the jhandas altogether.

*V. The names of the various jatras are in request when children play at solving word niddles, kajikuhani. When no one can solve the riddle which has been proposed, they tell the riddle-proposer : ju. Sukanburutem, go to the Sukan jatra, or, Sukanburule omjadma, we give thee the Sukan jatra. Then he has himself to explain the riddle he had proposed. The next time they can not solve one of the riddles, they name to him another jatra. Hasaburu, Bamuituru, etc., until like that they have given him, or sent him to, all the jatres they know of. So, at last they are forced to confess themselves beaten and say: soben byrule omrabandma. Then they in turn begin to propose riddles to him. and each time there is one he cannot solve, he has to give back one of

the jatras, till at last he has returned them all.

The riddle-proposer is not always slone against all the others, he may be backed by a party of his own. Sometimes when his opponents have exhausted the jatras they know of, they tell him: ju, cauliturutem, or, uruburutem. This is a joke and means in a veiled manner 'the exerement jatra': he of course refuses to accept such a jetra.

V. There are a number of trs. prds, to which burn may be affixed with the meaning of, into a heap : atu, calu, dul, go, gola, halaz. husid, jo, ir, kara, kirin, topo, ter, tud, teo, etc. : gitil gara japare atuburnakana, sand has been deposited in a heap near the river; karae caluburatada, they have hasako heaped up with the hoe the carth meant for levelling work; uli hoĕote tasigirilena nadoko halazbarutada, the wind had strewn mangoes all over the place, now they have picked and heaped them up; kolomra tasadko husidburuime, scrape into a heap the grass that covers the threshing-floor; tasadko irburuakada, they have reaped grass and gathered it into a heap; rurako racareo jobarutada, she has beaped up her sweepings in the courtvard; huma japare basa barzburuakana, dolabu husidaraguia, a bean of earth has been raised up with the levelling plank mear the pit, come let us go and turn it into the pit with our been a dirikullae kinipburutada, he has bought and hoped up a det of coal; gemi deshiveko tappburutada, on the dunghill they have thrown the cowdung in a heap; muâbouga menaita hora japare diriko terburuta, where there is a muanspirit, each passer-by throws one stone upon a heap; horeko tudhurukeda, they have rooted up the hore pulse and thrown it into a heap; tusuko teoburutam, gather the straw into a Leap, with thy stick.

buru-agia-janum sl st., Lepidagathis Hamiltoniana, Wall.; Acanthaceae. See ogiajanum.

burn ara, burn-hara I. collective noun for hills whether forest-clad or cleared, i.e., the whole forest: burnarale sembarakena.

11. adj., jungly: ne disum buruaragea; buruara disumrele taintana. buruaratan, buruharatan udv., all over the forest: buruaratanle dara. barakja, kale namkja.

buru-bera litly., hill and plain, sbst., hilly, undulating country: hana burwberasz en jatiko namoa, in yonder hilly country that kind of animals are found.

buruberatan, burutanberatan, buruberakore adv., all over the country,
everywhere, on all sides: burutanberatanle dârûbarakena. In songs
the two words may stand separately
and be twice repeated: burubururu
manido, beraberare rai, on every hill
mustard, in every valley mustard i
i.e., behold the whole country aglow
with the gold of masterd blossoms!

buru-bica intra-, used in songs, to collect stone ere on the hills : Cilman burubicakena ci? Cihom tondankuïlaken? Cihom kakaekukuïa, Cihom dirjalatiïa! Hast thou been collecting ore on the hills? Hast thou been making charcoal in the forest, thus to walk with 'a broken back, and bent like a bow?

buru-bin sbst., a large male rock snake the female of which is called sansuribin. Probably Python Molurus.

* Buru-bongs shot., the mountainspirit, one of those tutelary spirits which according to the Asur legend. Singbonga established in every Mundari village. They are the spirits of the Asur's wives clinging to the reascending Singbonga's garments and whom he, with a mighty jerk, shook off so that they were spread all over the Munda country. One version says: those who fell on hills became Burubongas, whereas another version says: those who were pitched off from his right side became Burubongas. Every village has its full complement of tutelary spirits so that there are Burubongas even in places without hills.

Amongst the lesser spirits Burnlough is considered the best disposed
towards man, maybe because he fell
from Singbonga's right side. He
never becomes a najombonga, i.e.,
never causes misfortune or sickness
at the bidding of a witch, though he
may do so from his own will. It is
to him that people resort and offer a
nambonga, a sacrifice of impetration,
when in need of help.

buru-canki shat., a poetical name

for a tiger or a leopard, litly., one who climbs hills. Tigers and leopards have their haunts mostly on forest-clad hills.

burn-citi sbst., a snake so called, said to be poisonous.

burud-burud adj., syn. of burudlekan.

burudburud, 'burudburudge adv., syn. of burudleka: Nipilko rakabjan burudburud (song), the stars have risen shining brightly; burudburudgee lijankana, he wears a snow-white dress.

burudleks adv, ltly, like very white, i.e., in the manner of utter whiteness. This adv. modifies the adj. pundi to denote smth. snowwhite; pundi used alone might be grey or white indifferently. Burudleka pundi therefore has the same meaning as burudlekan or burudburud.

burudi ekan syn. of akablekan and tara/lekan, adj., snow-white. These adjs., have the same meaning as the old adjs. burud, akab and taral, just as pundilckan has the same meaning as pundi and aralekan, the same meaning arg. The old adjs. are no more used alone except the form taralgea which occurs in songs. The repeated forms burudburud, akabakub and taraltaral are still used and are syns. with burudlekan, akabiekan, tarallekan : ne kagaj burudlekagea, or, burudburudgea, this paper is burudlekan snow-white: auime, or, burudburud kagaj auime, bring snow-white paper.

buru-dau abst., the Hill Monkey

Jack tree. It seems that in reality there exists no tree of this name. It has been heard only in the idiom: burudaulekae montana (or mootana), he swells, or he puffs himself up, like the fruit of the hill monkey jack. Understand: he keeps angrily silent and inactive.

buru-dian Has. syn. of burhidian Nag. sbst, Solanum nigrum, Linn; Solanaceae,—a small, herbaceous weed of fields and waysides, with a small edible fruit, red when ripe.

burn-dincus syn. of kabra dineus, sbst., the White-breasted King-Crow.

buru-epelom, buru-ependom, buru-ependom, Ilas. syn. of bagia, bagia-rutu, turi Nag. sbst., Peucedanum nagpurense, Prain; Umbelliferae,—a tall herb, 5-7 ft. high, with two or three times tripartite leaves, the leaf-segments of the lower leaves ovate-acute, those of the upper leaves linear. It has green or brownish flowers in umbels. The stems are used to make flutes. See piriepelom and epelomjaite.

buru-eteke shst., Euphorbia Nivulia, Ham.; Euphorbiaceae,—a shrub with copious milky juice and round branches spirally armed with thorny tubercles.

buru-gandal sbst., Ophiophagus elaps, the Hamadryad, a hooded snake with erect poison fang. The neck is dilatable, but to a less extent than that of the cobra. This snake which grows to a length of 12 ft, is yellow in colour with about 50 black bands converging towards the head. These bands are broadest

near the tail. The belly is yellow, black towards the tail. When at by this snake raises its head about two feet above ground.

bu: u-gharia syn. of buruagia-

buru gungu-narî syn. of gungunari, rūgnari, rurugnari, lamanari, stst., Bachinia Vahlii, W. and A.; Caesalpiniene, -- an extensive jungleclimber with large two-lobed leaves and 8-12 seeded pods. These pods are called lama and the seeds are Mundas distinguish the lama. with generally few-seeded pols, from the hesellama which has larger pods and more seeds. These are most likely but two forms of the same plant. The animists are not allowed to eat the seeds before the feast of Kolomsing. It is with the leaves of this climber that gunque, leaf capes, are made. Ropes are extensively made from the fibrous stems, especially by the Birhors.

buru-hara var. of buruara.

buru-hesa (Sad. tanagra-pakair) sbst., Ficus retusa, Linn.; Urtica-ceae,—a large wide-spreading tree with sub-rotund, sharply pointed leaves, 8-4" long, petioles 1-1" long, and reddish fruit.

buru-here sbst., the Palm-Swift, which nestles on trees.

buruj, buruju (H. buri) I. sbst., sometimes used for cura, mundukam, a tower.

II. intrs., to build a tower: marangeko burŭiuakada, they have built a large tower.

buruj-q, burujn-u p. v., imprel., of

a tower, to be built: en baugalare bariage burdjuakzna, that building has two towers, two towers have been added to that building.

buru-jangi sbst., a chain of hills.
buru-jong sbst., a broom-grass, so

buru-kandalai, buru-kandarai, buru-kandalai, buru-kandarai (Sk. kandar, H. kaddalā) shst., a cave, a grotto: Jisu burukandarairce jonomiena.

buru-kapi sbst., an axe with a convex edge or an edge protruding at an angle (Pl. III, 6).

buru-kula syn. of maran kula, hamsi, hamsikula, shst., the royal tiger: burukula bing dangitane lelon, soncitado bangadhungud, the tiger is striped, the leopard is spotted.

buru-kerid var. of burkurid.

huru-kuti Nag. sbst., a slight'y convex hill top: isükulhonko buru-kutire cingirmingirtanko inuntana, the school boys are playing excitedly on the hill top.

burulekan syn. of longalekan.

huru luddludia-tasad syn. of huriq luddludia, shst., Aristida Cumingiana, Trin. and Rupr.; Gramineas, a dwarf annual grass with small leaves.

buru-lukul-jong shat., Arundinella setosa, Trin; Giamineae,—a stall perennial grass used to make brooms.

burum I. abs. n., a bullock's habit of lying down when at work: ne uri burumratele akirinjain.

II. adj., with uri, a bullock which is in the habit of lying down when

at work.

III. intra., used of animals only, to lie down with folded legs and head erect: tikin dipli uriko kako atinako burumo. This prd. is sometimes used jokingly of men: iminaragebu jagara, dolabu burumjoms, let us stop talking and lie down to sleep.

burum en rsix. v., same meaning as intrs.: soben wiko burumenjang.
bu-p-urum syn. of buturum, guburum, see under bupurum.

bu-n-urum vrb. n., (!) the extent or duration of lying down : bunurumko buru njana barabaje tinbaje enauko biridjana the cattle remained lying, from noon till three o'clock. (2) the animals lying down: misa bunurumkodo biridana, eta somteko l urumrūraj pa, after lying down they got up, now they are lying down again. (3) the manner of lying down : ne sadom cinao menkeda tisiado uribunurume Lurumjana, what did this horse get into its head to-day to lie down thus (htly., what did it say to-day, that it laid itself down) like a bullock in the middle of its work? ne wi sigir're tolkire burume buruma goğ ree gacaouterena, when one yokes this bullbek to the cart, it lies down as if dead.

buru-mad syn. of birmad.

hurum-au intrs. to lie down again and again on the way hither : setaro sagiri hardole harly, mind uri burumanjanātole hegujana.

burnam-biar tras, to lie down all I; oniko burnahiarkia, the

calves are lying all around him.
burumbiur-en rfix. v., to lie down all
round.

burumbiur-op.v., to be surrounded by animals which lie down.

burum-hundin rfix. v., to lie down together: göyöve uriko burumhundiakana.

burum-idi intrs., to lie down again and again, to remain lying down: ne uri sītauree burumidia.

burum-kesed trs, to bar a passage by lying down : uri duate burumkesedkeda, or uri duate burumkesedkedlea.

burumkesed-o p.v., to be prevented from passing by some animal lying in the way: duar burumkesedakana; duarle burumkesedakana, we cannot pass the door owing to an animal lying across it.

burum-len, burum-tepa trs, to press down or crush smth. by lying down on it: uri busui burumlenkeda. burumlen-q, burumlopa-q p.v., to be crushed under the weight of an animal.

burunga (Sad. baranga) fide Haines, syn. of bitabororo.

buru-pandatt, buru-pandatti shet., a large snake said to be of a brownish olive colour, and reported as poisonous; likely, the same as, or a form of, burugandar.

buru-pecs shet., a species of owlet. See under kokor.

shear, the wild form of Phaseolus aconitifolius, Jacq.; Papilionaceae,—a diffuse, trailing herb with dissected leaves, smaller than the cultivated

form called muginambea.

buru-rahapi, buru-rāpi syn. of koroarahari.

burufia Has. barafi Nag. (Sad. durum) shat, Gardenia gummifera, Linn.; Rubiaceae,—an unarmed, woody bush of the jungles with resinous buds, small, shining, obovate haves, under 3" long, white flowers and an oblong fruit which is eaten.

buru-sanga sbst., a species of wild yam.

buru-sauri syn. of baroarsauri.
buru-sengel-sui syn. of buruagiajanum.

burn-tetenga sbst., a kind of bloodsu ker, with a somewhat smaller and much darker body than the common blood-sucker.

turao (Sad. burack; TI. upārnā) I. trs., (') to wipe out, to destroy altogether, to use up, to sell out: simkoo buraokedkoa. (2) figuratively, to ruin: diku ale sobene buraocabakedlea.

buraŏ-n rsix. v., to kill oneself: kūaree buraŏnjana. (2) to ruin oneself (this meaning supposes a suitable context): pura horoko iliarkiteko buraŏnjana.

bu-p-uṛuð repr. v., (1) to destroy, kill each other: mapateko bupuṛuð/ant. (2) to ruin each other: napalsitekin bupuṛuð/ana.

buraŏ-o p. v., (1) only in the 3d. person, to be killed, destroyed, wiped out, sold out, eaten up, used up: ne daru buraŏgirioka; en horo buraŏgiana, that man is dead; netara tasad buraĕjana. (2) to be ruined

buraðjanaiz; nādom buraðcabajana. bu-n-urað vib. n., destruction, ruin: inkure bunurað etejana, their destruction has begun; nalisra bunuraðtekiz kabuakana, they are ladly ruined by their lawsuits.

II. Occurs also as afx.: jomburao, to eat up, so that nothing remains; akirinburao, to sell all; omburao, to give all away; maburao, to cut down all, so that nothing remains; gožburao, to die all out; bôsburao, to die without issue.

burburul Nag. var. of buduybuduy. burl syn. of bana and birmindi.

buri, generally buria, shet., (1) an old woman. (2) the wife, the housewife, the mistress of the house, even if young: Soma luria Soma's wife. In this meaning buri, not buria, may take a possessive afx.: buriin or more often burinin, my wife; burim or more often burimme, thy wife; burite, his wife. (3) together with haram, it forms the cpd. haramburiakin, a married couple, (a joke to crack at young couples). Haramburiakin taikena, there was once a married couple (stereotyped beginning of most tales).

buri-p p. v., of women, to age, to hecome an old woman: buriakanae nado.

buria, generally buriako, syn. of porpondam sbst., a kind of froghopper, a bug in the larva stage, with long, white, cottony filaments sticking out from its back. They live gregariously on the kujuri creeper, the hesa tree and the miriri bush. The branches, leaves and soil under

them are covered with a thick layer of white secretions or excrements. The adult bug has ill-fitting green wings and looks like a moth: kujuriren buriako ladkekoateko jomkoa, ; hesarenkoa iko jomea, j releka teta ; miririrenkoa i misirileka herema oro ladkaladka taina, jomkre ūlą, enreoko jomca; kujuri frog-hoppers, are eaten baked : the gum-like translucid secretions of the hesa freg-hot pers are also caten; those of the miriri freg-hoppers, sweet like sugar-candy and brittle, (often) cause vomiting, people cat them nevertheless; miririren buriako daru jutidlere rokage soben muliteko tebena otere, frog-hoppers on a miriri bush, if the bush be touched, at once jump off in all directions.

turia-bār I. adj., elderly (as applying to females only), in declining yearl: ale tolare miad cakar buriabār kuri menaja. Also used as adj. noun.

II. intrs., to reach middle age: kae buriabārleda, sidanoregee goejana. buriabār-o p. v., of a woman, to become elderly: buriabārakanae.

buriabarre adv., when of green old age, when ripe in years: buriabarregee cabajana, she died when she was getting old.

buria-gurulu sbst., the latest variety of gurulu, Panicum miliare, Lamk., Gramincae, ripe only in October-November. The grains are white.

buria-lukudlukudo, buria-rukubrukubo p. v., to become a very old crone, lean and bony: en kuri nadoe barinlakudlukudiana.

Durialukudlukudoge, buriarukubsukuboge adv., modifying jido, same meaning.

buria-nski syn. of barandarnaki bbst., the common hair comb with teeth on both sides, in cutrd to banaki, an ornamental comb with teeth on one side only.

build trs., (1) to break off at the root (horns, teeth, finger nails, toe nails): uputable dirine buridkia.
(2) syn. of patud, to cause the rim of a basket to come off. (3) syn. of tufburid, figuratively, with taka as d. o., to extort money: takae buridkia, he extorted money from him; Hasaburu hulan honko babar gandako buridkino, on the day of the Hasa jatia my children succeeded in getting from me each two annas.

burid-en rfix. v., (1) to knock off bodily one's own horn, tooth or nail: uputubtanre dirine buridenjana. (2) fig., to back out of a common enterprise: mosate senotanle takena, and buridenjana.

bu-p-wrid ropr. v., (1) to knock off each other's horn, tooth, mail: harakin uputubkena mipiad dirinkin bupuridjana. (2) to extort each other's money whenever pp tunity offers: takalin bupuridjana

burid-o p. v., (1) of teeth, lorns, mails, to be knocked or fall out bodily: gan'la cutire gas, are sarsar twides, a sore at he tip fa fin er causes the nail to come off. (2) syn. of potude, of backets and other

wicker-work, to get loose at the rim: haiko arere tunkitain buridjana, baling, the basket's rim came off.

(3) syn. of tudburidg, of money, to be extorted: amin kamiren nalatae buridjana, the money he took so long to collect by daily wages, was extorted from him, or he was cheated out of it.

bu-n-urid vib. n., (1) the total loss of a horn, tooth or nail: dirina bunuridte në kera kamsačjana, this buffalo was quieted by the loss of its horn. (2) the extent to which horns, teeth or nails are knocked out: meromkin didikencikin tupugurikena, miadni bunuride buridjana baran dirim mosate senojana. two goats standing on and clashed their heads together, the horns of one were knocked clean off. (3) the loosening of the rim of a bas'et: bunurid buridjana tunkitain soben tonol occeabajana, the rim of my basket has become so loose that all its off. (4) ligaments bave come money extortion: buruhulan ra paesa bunugid kain sukuada, I was displeased because I had to give them money to go to the fair.

buri-dila, buri-dipli sbst., matronly age: hela guagu buridilarem koncantana (Sou), so, my aunt, thou art making a bride of thyself in thy old age! /ur dipli pura briako kako tebaca, many a housewife does not mach o'd age.

buri-dariko (Sk. dārikā, female) collective mun, marri d women in general or in any specified place.

buri-diam var, of burndian.

burim sulgud! or jiam-suigud! call of the suigud, Hierococcyx varius, the Hawk-Cuckoo or Brain-Feyer-Bird.

buri-namo p. v., of women, to shink with age: nekan duruddurud-ko pura huringeko burinamoa, such dwarf women shrink with age to a very small size.

burio p. v., used in spinning tops when the top does not spin, or spinning dies out inside the circle. See bhāōrainun.

buri-sarsar syn. of banasarsar.

burid I. sbst., syn. of kitadembo, kitamór, the flower-bud of Phoenix acaulis; kitara buridre jō putura-akan taĭna, the fruit of the stemless palm is enclosed in the flowerbud. II. intrs., of Phoenix acaulis, to bul: tisingapa kitako buridtana. bu-n-urid vrb. n., the amount of budding: ne kita bunurid buridjana miad cupadrege turia uruna-kana, th's palm has budded so richly that a single tuft has six buds.

burka, burŭka, butŭka 1. sbst.,
(1) a catch on the underside of tiles
to prevent them from sliding.
(2) hernia (protruding).

II. adj., having a protruding, knoblike appendix or excrescense: burka horo, a person with a protruding navel; burka keeq, a tile with a catch underneath: burka laltin, a lantern provided with a bull's eye lens; burka botolo, a bottle with concave bottom. Also used as adj. noun and nickname of persons with a bulging navel; hence the proper names: Burka, Butuka and Butuki.

III. trs., to make tiles with a small catch underneath: kecq burkaeme. burka-q, burŭka-q, bulŭka-q p. v., (1) of tiles, to be made with a small eatch: kecq burkaakana. (2) of persons, to have a hernia, or a navel which bulges out: burkaakanae.

burka-daru syn. of narialdaru, sbst., Cocos nucifera, Linn.; Palmeae,—the Coco-Nut, not found in the Munda country but known from markets or travels.

buru Has. var. of bare Nag., bolusses of pulse.

buru 1. adj., (of pulses and other leguminous seeds) sprouted in the pod and thus spoiled: buru rambrara utu kā sibila, rambraburura utudo sibila, a stew of rambra which has sprouted in the pods is not tasty, but a stew of rambra bolusses is.

II. intrs., to germinate in the pod and so get spoiled for culinary purposes. The p. v. form buru-w is used in the same meaning: no sirma rambra burujana.

III. trs. caus., of rain, to cause seeds to sprout in the pods: nesŏkana jargi soben rārikoe burukeda.

bu-n-uru vrb. n., (1) the extent or amount of seed germination in the pods: bunuru burujana miad jaked bugin ramra kam namea, such an amount of ramra seeds have germinated in the pods that you won't find a single one in a good state; bunuru burujana okoaokoado reduterotana. (2) the seeds which have germinated in the pods: neako sida jurundura bunuru ci taeom

jurundura? Is it during the former cyclone or the latter that these seeds got thus spoiled?

baru-buru, budu-budu (Sad. burhurate) descriptive or connotative of a long-drawn hidden movement, qualifying gao, a deep I. adi., furrow, connoting a ploughing in which the plough has sunk bodily in and moved through the earth : buruburu gačte uriko purageko lagaotana. II. trs., (1), to bury the whole body of the plough whilst ploughing: (2) whilst naĕal buruburuime. under water, to blow bubbles as children while swimming do for the buruburujada, darce fun: dae buruburujada.

buruburu-n rflx. v, (1) to swim under water: buruburunme. (2) to walk under cover of a dense growth: aminan lät birre käcim borokedn, eskargem buruburunjana? Wert thou not afraid to push thy way alone through such a dense jungle? buruburu-n p. v., to move unseen under some cover: naĕal buruburu-jana, the plough passed under the soil, i.e., cut a very deep furrow.

buruburutan adv., descriptive of a long, hidden movement: buruburutane sītana, he keeps the entire ploughshare under the soil; the result of this ploughing is: ofe buruburutan gaŏotana. A still deeper ploughing which throws up clods of earth is described as laraburu; buruburutan umunaunme, dive and come swimming under water; buruburutan bir horae paromla, he crossed the jungle remaining

the whole time under the cover of

bury-bury var. of barabury.

burul-burul, budui-budui (Sad. burburaek; Dekkan II. burburā, a bubble) syn. of serebere, I. sbst., the bubbling of water, especially previous to boiling point: basanakan dare buduibudui banoa, purid mena. II. intrs., to rise in small bubbles: buruiburuitana.

buruiburui-q intrs., same meaning: baba sāratanre purido kā purioa, buduibuduioa, the water in which paddy is parboiled for the second time, does not seethe but gives off tiny bubbles only.

buruğburuğlan adv., modifying lelo: buruğburuğlan lelotana, it looks as though slightly bubbling.

buint-buint var. of barazburuz, but moreover 1. adj., (1) of surfaces worn smooth by use, planed or polished; buruztekan has the same meaning: buruztekan sel, buruztekan paeri. (2) of animals with smoothhair: buruzturuz cui or buruztekan cui. In this meaning buruzturuz is also used as adj. noun: okoea buruzturuz nido?

II. trs, to wear smooth, to plane, to polish: randate no mēj buružburužtam.

buružburuž-a p. v., to be worn smooth, to be planed or polished: ne kantara sēl rurumrurumte buruž-buružakana, the husking cavity in this piece of jack wood is worn out by repeated pounding.

III. adv., with or without the afxs. ange, ge, tan, tange, also buruyleka,

modifying capu, lel, bai, rika, ūbo.

burulleka adv., syn. of barazburullan, burulburullan, literal and figurative meanings.

buruilekan adj., syn. of baražburui, buruilekan adj., syn. of baražburui, buruilekan and figurative meanings: buruilekan bore dura tepokatana, dust sticks to his well oiled hair.

bu uju-daru (Sad. kāt candan) sbst., Bauhinia variegata, Linn.; Cacsalpinicae,—a middle-sized tree of the jungles with two-lobed leaves and showy, white or variously coloured flowers, which appear together with the leaves. These flowers are catable.

burumûâ, gurumûâ (In Sad. burumua means simpleton. Mûd is probably a contraction of II. mundānā, to shave smb. with a view to inflict shame on him) adj., beardless (of adults who do not shave and have neither beard nor moustache.)

buiuta-buiuta (1) var. of baratburuta. (2) syn. of baddatabudduta.

busar, busăra I. trs., to untwist twine or rope: punucu busărakeate baĕar pucutam, having untwisted one end of the rope, pass the other end through the loose strands.

II. intrs., (1) of thread, twine or rope, to untwist of its own accord. (2) of flowers, especially those which have twisted buds, to begin opening: bū busărajanci sartaloa. (3) in songs, var. of omon, of plants, to come up: ne suku jați japare, ne suku nomonelen, ne suku karaĕ mucurire, ne suku busaralen, this bottle-gourd has come up near the hedge of dry

sticks.

busar-Q, busăra-Q p. v., (1) to be untwisted: sutam, baĕar uĭaderaa-kanate busăraoa, thread, twine can be untwisted. (2) used instead of the intrs.

bu-n-usar, bu-n-usăra vrb. n., end of untwisted rope, made into a ring through which the other end of the rope is slipped (in entrd. to punucu which denotes either end of the prepared rope): hela, jorara bunusăra pura saktabakana, kā busăraotana, I say, the end of the rope used to tether cattle is so tight that I cannot untwist it; bunusăra busărakeate baĕar pucutam.

busarque, busăraque adv., so as to untwist: deratane taikena, busarques aradīlkeda, he was twisting up a rope, but let it go long enough for it to untwist. Note the idiem: buți busarque jomjada, he eats enough for his navel to bulge out.

busy (Or. bus'u, hay, dry straw)

I. sbst., straw of any kind of cereals especially paddy: gurulubusyrs omono ud kūb sibila, mushrooms grown on millet-straw are luscious; ora busyte dabakana.

II. adj., mixed with straw bits: ne baba busugea, gosaribēstape.

III. trs., to let fall straw bits on smth.: ora bēsge joakan taikenaps busykeda.

IV. intrs., to get a crop of straw: ciminuape busuakada?

busy-n rflx.. v., to cover oneself with straw bits: busyree inunkens, gota boe busynjana.

busu-go p.v., to produce straw: ne

loton api sagrifeka busunoa.

bu-n-usy vrb. n., the amount of straw bits scattered about build builded kolom pure here jaked jotere enais parciod, they have dropped so much straw all over the threshing-floor that sweeping it will take a long time.

Note the provers: jiribaear sid rabala, basyluzar sid ist hambala, it is easy to break a itri a rope, but very difficult to sn p a straw rope, i.e., it is easy enough to prevent sober people from quarrelling, but it is very difficult to stop them from doing so when they have drunk rice-beer.

busy-binds shot, a straw cushion, like a ring, for women to carry loads on the head.

busin-busin I. abs. n., a rensation of horror, i.e., fear and disgust, in entrd. to gisirgaman, simple loathing: miad tiju hotoree juman!ina, najaked busubusu menagea, a caterpillar crept along my neck, I am still sick with the horror of it.

 adj., horrid: nekan busubusu kajiko alope jagarea.

III. intrs. imprsl., (1) to feel horror or nausea; sometimes also: to see or hear with a shudder: dakdarko hadjadjin lellja, busubusukina, I saw a man being operated upon, I felt sick; kulalatatain senkena, kulado kas taikena enreo būsubusukina; I came upon the lair of a tiger, it was not there, nevertheless I had my heart in my mouth; miad hou kongrisote hotores karantilena;

ena aiumkedte isu horoko busubusukedkod, a child got a hairpin stuck across its throat, the mere mention of it upset many people. (2) to cause horror: fijuko lol busubusua, or, busubusuged:

busubusu-u p.v., to get hornfied, to

busubusuge, busubusutan adv., with horror, with a shudder: boron macomile fellere busubusuge atākaron, we look at human blood with a shudder; salangi darure calbarantan hon busubusutanin lelkia, I saw with horror a boy crawling about in the branches of a tall tree.

busy-cundl sbst., shrews or musk-rats living in large families in the straw on threshing-floors. Note the idioms: (1) busycundileka honko menakoatae, he has a lot of small children. (2) cungi mentem busycundileka, thou smokest many cigars.

busy gardal (Sad. bhusgandal) Cfr. masalgandal, gandalmasal, adj., scattered about like straw bits: Pangurabirre san nomoa ci?—busygandala, ciminem cikaea? Is there firewood to be found in the Pangrus jungle?—There are sticks all about as much as thou mayest possibly use.

(2) a lot, a large number: busygandal honkotain menakoa, I have a lot of small children.

busugandalge, busugandaltan adv.: tamrasbutare busugandaltan jo tasia-kana, under the guava trees a lot of fruit lies scattered.

busu-gauda shat, a thick, roding, cushion-like stat made of plaifed

straw rope (Pl. XXI, 5).

busy-jangi shet., the cross-pieces which, beam-like, support the straw stack.

busy-kunta sbst., the posts which rest the horizontal beams of a busumaca or straw stack. are generally 9 posts planted in lines of three, each set of three supporting one jangi. The three jangis, support a flooring of laths, sticks or brushwood on which the straw is stacked. A pole or bamboo, called janda or jandi, is planted in the middle to prevent the stack from leaning on one side, under its own weight or under the pressure of the wind. The small stacks of very poor people are supported by only four posts.

busy-maca, busy-macan I. sbst., (1) the scaffolding on which straw is stacked. (2) a straw stack: busymaca legaligigea, the straw stack and scaffolding are all shaky.

II. intrs., to stack straw: netarebu busumacaea.

lusundan Nag. var. of bhandusan. busu-ora sbst., allhouse thatched with straw.

busur trs., to give a shake to a heap of straw in order to hasten its drying; to give the soil an extra dressing lest it turns hard (after a shower). In the first meaning teobusur is also used, and in the second the epds. calubusur and sībusur: baba busurtam, replough the field which we sowed over yesterday not foreseeing a heavy shower.

busur-o p. v., of earth or straw, to

be loosened up in order to insure a perfect drying.

bu-n-usur vrb. n., the shaking up of straw to activate drying, the loosening of the soil so that it may not dry in a crust: misa bunusurdoe gamasatārāla nealodo barsa busurqtana, the earth loosened by a first reploughing has settled again under another shower, this is the second time we replough to loosen the earth.

busuru-busuru, pusuru-pusuru (Sad. busur-busur) I. adj., of soil, casy to plough: busurubusuru ote siyre uriko purado kako lagataboa.

II. intrs., to have an easy ploughing: lebeakadae, mid garikadbu busurubusuruia, the rain has made the soil soft; in a short time we shall finish this easylploughing.

busurubusuru-u p. v., of earth, to become soft and of easy ploughing: niminan hošodate pura ote busuru-tusuruua, with such an amount of storms most fields will be easy to plough.

busurubusurutan, busuruleka adv., modifying sī, to plough easily: no ote purage gitilakanate busurubusurutan siua, this soil being so sandy is easy to plough.

busu-sengel sbst., a fire of straw. busu-ud sbst., a small, buff-coloured edible mushroom growing on straw.

buti var. of bhuti.

butu-butu, more often putu-putu I. adj., (of some gregarious insects and small birds) flying in flocks, in clouds: naminan butubutu pukako lošonkoreko arăgukore baba kā

saregoa, should those huge clouds of locusts alight on the fields, no paddy will be left. Also used as adj. noun: niku cikan putuputuko? Of what kind are these clouds of insects, or small birds?

II. intrs., of insects and small birds, to fly in large flocks, in clouds: bagariako barapisaŏlekako butubututana, ortolans move about in flocks of from two to three hundre!

butubutu-n, putuputu-n rffx. v., same meaning as intrs.: cikanko butubutunta m, bab durduludko ci ciüliburduludko? What are these white-ants swarming yonder, large ones or small ones?

butubututan, putupututan adv., in great numbers, in a swarm, in a cloud: burduludko butubututanko, uruaqiana, the flying white-ants leave their nests in dense numbers; êrêko sirmare barsa butubututanko uruaqoa, the lac-insects are hatched in great numbers twice a year; pukako butubututanko apirautana, clouds of locusts are coming on; netarea baba butubututan omonotana, the paddy on this spot comes out very thick.

buty buty Nag. syn. of tutuly-tutuly Has. adj., short, undersized, stunted as applied to ears of paddy, oats, wheat, etc.: butybuty gele. Also used as adj., noun: butybutyko kale ireabatada, we have not finished reaping the short-eared grain.

buinbutu-n, butnbutu-go p. v., to produce short ears: ne loeonra gele purage butnbutnjana, in this rice-

field many cars are undersized. butybuty, butybutytan odv., modi-

fying geleg: butybuty geleakana, it has grown into ears which are too short.

butuq-butuq I. sbst., the shaggy or rough projections on the surface of worn cloth: lijare butuqbutuq mena. II. intrs., of cloth, to lose its shine.

butudbutud-o p. v., same meaning lija butudbutudjana.

butudbutudtan: dv, modifying rikeq, same meaning.

butukud Nag. shst, (1) the pich of certain kinds of word. (2) syn. of podola Has., decaying word. In this meaning it is used also as adj. with daru, wood. (3) syn. of hasarodra Has., wood mould: butukud loteakanre ranuua, wood mould is applied as a remedy in eases of sprains.

butukud-a p. v., of wood, to decay, to torn into mould: Caru cilchate butukudoa?

buturum, guturum var. of bupurum, which see.

but syn. of moredjam (II. but, canna) shst., Cier arictinum, Linn.; Papilionaceae,—the Gram or Chick-Pea, a small herb cultivated for its seeds. The tops pinched off to make the plant shoot, go by the name of butary, being used as a potherb.

bula (H. butā, a shrub, a bush)
I. sbst., (1) a plant: kubi api butae
roaakada, he has planted three
cabbages: tiun mari butara jō
jomlere bubala, sword-beans grown

on old plants bring about giddiness when eaten; barapi tamrasbuta omainme, give me two or three guava seedlings; baba miad butare gelea, midhisileka gârâoa. paddy gives off five, ten, even twenty shoots per plant. (2) a tree: inia baganre apia tamrasbuța mena. (3) the trunk of a tree: luța bari auipe. (4) the foot of a tree, i.e., the trunk near ground: daru butare maeme. the area covered by the branches of a tree: bari butare pitiotana, the market is held under a banyan tree. (6) figuratively, the beginning, origin, cause or reason, main point, prime-mover, instigator; Adamdo soben horokoa buta, as for Adam, he was the stock out of which all men sprung : cutikorem kajibarajida, butaete kajiime, thou art busy with the end of thy story, tell it from the beginning; butaete kajirūraepe, sav everything once more from the origin; mukudimare but acte tundumundi sobenle ijarjana, in court we were examined all of us. from first to last; eperana buta niminangge talkena, this much was the reason of the quarrel; kajira bula kain namjada, I do not see the point; ainly môreturuī horoko laraitana, butado pârâge, there are five or six people suing me: but the pahan is at the bottom of it (either exciting or leading them). (7) in songs, var. of bana, a pretext.

11. trs., (1) to lay at one's door, to blame one in particular: gota hatu-

ren dangrakolo susunrele eperankena, nādo sobenko ainreko butakeda. (2) to make a test case against one: simānra mukūdimare aināko buṭaakainā, trying to deprive our village of some of its fields they made a test case against me. III. intrs., in songs and sometimes also in common parlance, to advance

a pretext: landiate kami kamajana, landasurem butatada, it was from laziness that thou didst not work, they belly-ache was but a pretext. buta-n rfix. v., to take upon oneself the responsibility of others: gopogmukudimare alom butana, haratinjanre jejela, in a case for assault do not make thyself responsible for what others have done, if condemned thou wouldst go

to jail. buta-q p. v., (1) of trees, to shoot or issue from, with reference to part nearest the ground; to have a stem of such or such qualificabaria daru hantare mena midrege butaakana, ulidaru jojodaru, there aro two frees there, they shoot up from the same spot; a mango-tree and a tamarind; en daru ketege butaakana, that tree has a strong stem. (2) of paddy and other food grains, to grow side stalks, to grow in tufts: aĭńa loĕonre baba ibilgo butaakuna. (3) fig., to have one's cause, reason, origin or main point in: jāiminan kajim biurbaraereo enrege butaoa, turn thy speech about at thy pleasure : the main issue will remain what I have said.

bu-n-ula vrb. n., the extent or manner in which a stem grows or a plant becomes tufty: etanetan omonjana, isa bunuta butajana gota loĕon perejana, the paddy came out sparsely, but such a growing of side stalks has taken place that the whole field has got filled up; bunuta marci alacidandakoleka butajana motojana, the Spanish pepper has grown stems thick as goads; ne gangaĭcaro bababunuta butajana. the second growth of this sorghum (from the old plants) has produced shoots like those of paddy.

buta, cutu-buta kates-buta syn. of puluniula sbst., the outlet of a mouse-or rat-hole.

buta-kaji syn. of redkaji, sbst., the main point, or points.

buta-pap syn. of munupap, sbst., original sin.

buti sbst., (1) navel: buti lengate enlekore buti (or pota) raraoa, the navel will be loosened (or the bowels set free) if twisted leftward under a man's heel (a method of murder said to be sometimes resorted to). (2) the navel-string before it is cut: buti hadtaipe, cut his navel-string ; bu!i tolkedate paĕsareko hadea, after tying the navel-string they cut it on a pice. (3) the piece of navelstring cut off. (4) the piece of navelstring which falls after the wound is cicatrized. (5) the hub of a wheel: sagribuți, garibuți. (6) the hard core in the middle of certain fruits: dahubuti, kantarabuti. (7) the persistent calyx crowning certain fruits: ţamrasbuţi, kudabuţi. (8)

the flower which crowns for a timethe growing berry of a Cucurbitacea: taĕarbuţi ururujana,

buti-q p. v., to grow or have a buti in the various acceptations just recorded.

buti-biar var. of biarbuti.

buti-hera (Sad. nabhi-pakair) sbst., a form of Ficus retusa, Lind., var. nitida, King; Urticaceae,—a large, spreading tree with a few aerial roots, sharp-pointed leaves 2" long, on petioles \frac{1}{2}" long, and small reddish figs.

buti-lija I. sbst., a knot (tied just over the navel) by which women, especially little girls, sometimes fasten their waist cloth: butilijare paesae toretada.

II. trs., to fasten a waist cloth by a knot just over the navel: lahangae butilijuakada; hone butilijaakajar butilija-n rflx. v., to tie one's waist cloth by a knot just over the navel: butilijanme.

bulilija-q p. v., (1) to have one's waist cloth secured by a knot just over the navel: bulilijaakanae. (2) of a waist cloth, to be tied by a knot just over the navel.

buti-tomba-bia. Has. Itly., the snake which burns the navel with a red-hot iron, syn. of dairdega Nag. sbst., Passerita myeterizans, the common green tree-snake. This is the largest of the three snakes called harmurumbia. It has a very slender body and a very elongated and tapering snout ending in a flexible appendage. It is grassgreen, with a yellow lateral stripe,

and paler underneath. It grows to 6 ft. in length. Mundas consider it as venomous, but it is not.

but-ruda syn. of buttasad, tuiusanga (Sad. ban but) sbst., Merremia tridentata. Hallier Convolvulaceae.—a small. perennial, much branched, closely prostrate herb with a long fleshy rootsmall, hastate. truncate. stock: 3-toothed leaves, not sessile, but short-petioled: and small, palecampanulate flowers, in vellow. which five bands form a dark-purple eve. A piece of the root is eaten raw as a remedy for stomach ache.

but-tacar (H. pūtkira) sbst., Cucumis Melo, Linn.; Cucurbitaceae,—an annual creeper cultivated in the rainy season for its sweet oblong fruit, which is caten raw.

but-tasad syn. of butrudg.

būță var. of bunțu.

buty-buty, butua-butua Nag. syn. of tuidtuid Has. I. sbst., the throbbing of an abscess in formation: butybuty menagea.

II. adj., used with hasu: butybuty hasu mena, there is a throbbing pain.

III. intrs. imprsl., to feel a throbbing pain in an abscess: bu!ubu!u-joina.

IV. adv., with or without the afx. tan, throbbingly: bulybuly hasu-jaina, I feel a throbbing pain.

butugo, butuu p.v., to show just a little above ground. A term used in reference to ground nuts, beans and other large-secded plants, also to mushrooms and bamboo shoots: ud butuakana; ciniabadam sida utukuloa, tačomte butuua ente omoncatakamoa, the ground nut first heaves up the surface-soil and shows above ground, then the cotyledons separate.

bujuka var. of burka.

bujun-bujun var. of bujubuju.

bujuy var. of bujugg.

burur? Nag. var. of burur? Has. bus var. of bhus, sbst., the bandicoot rat.

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